R
220.52
B47

Library
Muskingum College
New Concord, Ohio
Book No 220.5 E

220.3 E

ROMAN CATHOLIC AND PROTESTANT BIBLES COMPARED

THE GOULD PRIZE ESSAYS

BS410
J3
1908

ROMAN CATHOLIC AND PROTESTANT BIBLES COMPARED

THE GOULD PRIZE ESSAYS

EDITED BY

MELANCTHON WILLIAMS JACOBUS, D.D.
DEAN OF HARTFORD THEOLOGICAL SEMINARY

SECOND EDITION

REVISED AND SUPPLEMENTED WITH
APPENDICES ORIGINALLY ACCOMPANYING THE ESSAYS
AND A COMPOSITE BIBLIOGRAPHY
COVERING THE GENERAL LITERATURE OF THE SUBJECT

NEW YORK
CHARLES SCRIBNER'S SONS
1908

COPYRIGHT, 1905, 1908, BY
BIBLE TEACHERS TRAINING SCHOOL

TABLE OF CONTENTS

PAGE

PREFACE TO THE FIRST EDITION vii

PREFACE TO THE SECOND EDITION ix

HISTORY OF THE CONTEST xi

CATHOLIC AND PROTESTANT VERSIONS OF THE BIBLE. 1

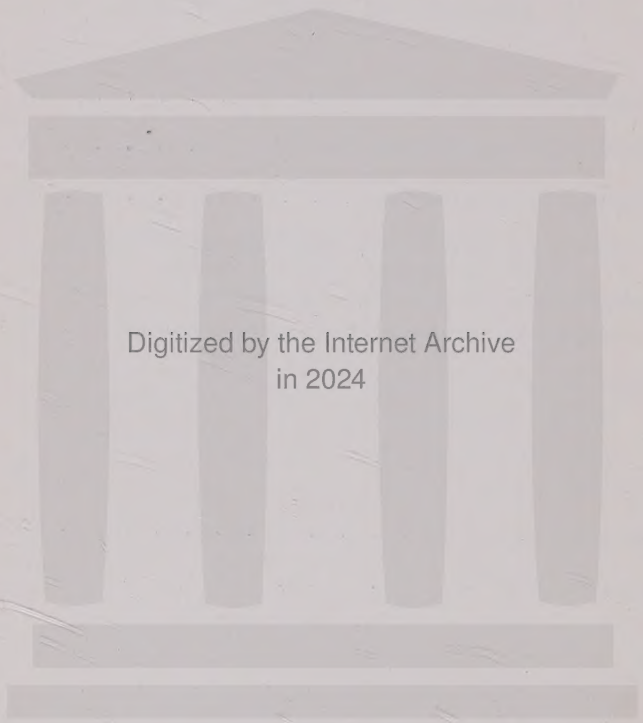
THE HISTORY OF THE CATHOLIC ENGLISH AND THE AMERICAN REVISED VERSIONS OF THE BIBLE . 61

THE ORIGIN AND HISTORY OF THE VERSION OF THE BIBLE AUTHORIZED BY THE ROMAN CATHOLIC CHURCH, AND OF THE AMERICAN REVISED VERSION 137

APPENDIX. 197

BIBLIOGRAPHY 317

1522



Digitized by the Internet Archive
in 2024

https://archive.org/details/romancatholicpro0000unse_r0g5

PREFACE TO THE FIRST EDITION

The outstanding result of this contest will probably be to bring into bold relief the great difference between, and the otherwise practical unity of, the Roman Catholic and the Protestant Bibles.

The great difference between the versions is the presence in the Roman Catholic Bible of the Apocrypha. The collection of books so named is rejected by Protestants as uncanonical. The American Revised Version does not even allude to the existence of the Apocrypha. Compared with this difference between the two versions all other differences are insignificant. Whatever may be the merits or the defects of expression in either, and however important may be the correction of textual errors by devout and enlightened scholarship, both versions contain the same and the complete message of the Gospel of our Lord and Savior Jesus Christ.

PREFACE TO THE SECOND EDITION

The publication of the Gould Prize Essays in 1905 aroused new interest in the facts attaching to the Protestant and the Catholic English versions of the Bible, and gave to many readers new ideas respecting the historical sources and the literary relations of these versions besides their value as reproductions of the Sacred Scriptures.

It was inevitable, however, that the traditional Scripture controversy between these two Communions should reassert itself in criticism. This has given force to the desire, which had been present from the first, that there might be printed with the Essays a full justification of the positions their authors had assumed, together with a complete display of the sources from which their material had been drawn.

This desire has realized itself in a Second Edition in which the Essayists have reviewed the text of their productions, appending to them in restricted form the notes and comments by which they have substantiated their statements, and further adding to them bibliographical lists brought down as far as possible to the present day, from which a composite bibliography has been wrought out, saving repetitions of titles and classifying the sources in such a

way as to render them of most service to those who may wish to use them.

In the work of the First as well as of the Second Edition, the editor desires to acknowledge the scholarly help and assistance of Professor Edward Everett Nourse, of the Hartford Faculty, and the patient skill of Dr. William John Chapman, of the Case Memorial Library, by whom has been accomplished the difficult task of bringing the bibliographies into their present serviceable form.

HISTORY OF THE CONTEST

In November, 1903, in a correspondence between Miss Helen Miller Gould and Father Early, of Irvington-on-the-Hudson, the latter made the following statement: "The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the authentic version of God's words as authorized by the Church, and which has come down to us, unchanged, from the time of Christ himself. But the Catholic Church does object to the reading of the Protestant version, which goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons."

In consequence of this, desiring to stimulate investigation and to secure a brief and popular statement of facts for general use, Miss Gould made Dr. White, as President of the Bible Teachers Training School, the following proposition: that she would offer prizes for the best essays on the double topic, first, "The Origin and History of the Bible Approved by the Roman Catholic Church;" second, "The Origin and History of the American Revised Version of the English Bible." In reply to this offer, Dr. White said, "Standing, as we do, for the study

of the English Bible and for the encouragement of the most thorough investigation in all subjects relating thereto, an obligation is laid upon us by you, which we are glad to assume."

Three prizes were offered for three essays in the order of merit: a first prize of one thousand dollars, a second prize of five hundred dollars, and a third prize of two hundred and fifty dollars.

The essays were limited to fifteen thousand words, exclusive of illustrative diagrams. The bibliographies and appendices were not limited. The contest closed October 1, 1904. The conditions required judges to have regard not only to the historical accuracy of the papers submitted, but also to the adaptability of a paper to the average reader.

Nearly five hundred persons entered their names for the contest. Two hundred and sixty-five essays were submitted to the judges. The writers represented all quarters of the world. Several essays were submitted by Roman Catholics.

Earnest effort was made to secure at least two Roman Catholic judges. In this, however, the Committee failed, notwithstanding the fact that prominent members of the American hierarchy joined in the friendly search for men whose talents and scholarship might fitly represent a world-wide communion.

The Board of Judges consisted of the following gentlemen:

Rev. Robert William Rogers, D.D., Chairman,
Professor Drew Theological Seminary.

Rev. Henry Mitchell MacCracken, D.D.,
Chancellor New York University.

The Hon. Whitelaw Reid,
Editor New York Tribune.

Rev. Francis L. Patton, D.D.,
President Princeton Theological Seminary.

Rev. Melancthon Williams Jacobus, D.D.,
Dean Hartford Theological Seminary.

Dr. Talcott Williams,
Editorial Staff The Philadelphia Press.

Rev. Walter Quincy Scott, D.D.,
Professor Bible Teachers Training School.

The Board held its first session, with all the judges present, upon the seventeenth day of October, 1904, and at its final meeting, upon the thirteenth day of February, 1905, the members unanimously agreed upon the three essays here printed as best meeting the conditions of the contest.

CATHOLIC AND PROTESTANT VERSIONS OF THE BIBLE

FIRST PRIZE ESSAY

By WILLIAM THOMAS WHITLEY, M.A., LL.M. (Cambridge, Eng.), LL.D. (Melbourne, Australia)

Member of the American Historical Association; Fellow of the Royal Historical Society; Fellow of the Theological Senate

CATHOLIC AND PROTESTANT VERSIONS OF THE BIBLE

THE QUESTION STATED

Two editions of the Bible invite our attention. The one is set forth as being "translated from the Latin Vulgate; diligently compared with the Hebrew, Greek, and other editions, in divers languages." It was published with the approbation of Cardinal Gibbons of Baltimore, in 1899. The other professes to be "translated out of the original tongues," and to be authorized by the American Committee of Revision, 1901.

Comparing the tables of contents, where differing titles often indicate the same book, the 1901 volume is the shorter. It omits Tobit, Judith, several chapters of Esther, Wisdom, Ecclesiasticus, Baruch, more than two chapters of Daniel, and two books of the Maccabees; nor is there any word in the volume that hints at the existence of these portions. They form an integral part of the other volume, where the chief references to any shorter edition are in notes, which state that Jerome detached the extra chapters of Esther and Daniel from the place they occupied in the ancient Greek and Latin Bibles, and placed them at the end.

These notes, and the reference on the title-page to the Latin Vulgate, oblige us to take into account a magnificent folio edition of the Bible in Latin, published in 1592 at Rome. Prefixed to this is the express papal authorization of the book as the standard Bible for the Catholic Church. This contains at the end in smaller type three additions: the Prayer of Manasses, III Esdras, IV Esdras. A note to the reader explains not so much their presence here as their absence from the body of the work, and attention is drawn to the absence of all notes from the text generally.

Our subject will be treated in four parts:

1. The Authentic Version of God's Word as authorized by the Church of Rome.
2. Catholic Versions in English.
3. The Protestant Version of 1901.
4. Comparison of the Versions.

I

The Version Authorized by the Church of Rome

The Scriptures in the oldest form known to us are written in Hebrew, Aramaic,[1] and Greek, and are grouped in two great collections called the Old Testament and the New Testament. Ancient copies of the whole or part of the Old Testament have come to us from Jews in various parts of the world, and from

* The superior figures refer to notes in the appendix.

their rivals, the Samaritans.[2] Still more ancient copies of the New Testament may be seen in Rome, Saint Petersburg, London, Paris, and elsewhere.[3] As Christianity spread, the Scriptures were translated into other languages, notably Syriac, Latin, and Egyptian; and many ancient copies of these versions are available.[4]

Before long questions arose as to what books ought to be included in either the Old Testament or the New. The books of the New Testament read publicly at Rome about the year 200 were fewer than Protestants and Catholics now use; and one book was read which all now reject, though some opposed its public use.[5] The books of the Old Testament read in and near Palestine at that time were those of our Protestant collection, but the New Testament collection was not quite so large as it is at present.[6] Those read in North Africa were, in the New Testament, also not so numerous as in our present list.[7] Moreover, there was nothing to hinder any copyist retranslating these books, or blending, adding to, or shortening their contents; there was nothing to hinder a scholar putting out an entire new version of the Scriptures. In Africa, Spain, Britain, France, and Italy the Latin copies went through these varied experiences, and in the forty or more surviving examples of these early anonymous attempts [8] it is easy to see the truth of the complaint, "There are almost as many versions as manuscripts." [9]

At length Damasus, Bishop of Rome, commissioned a monk from Dalmatia, named Jerome, to

revise the old Latin versions of the Psalms and Gospels.[10] Jerome had traveled widely and studied deeply, and so was both the best scholar of the day, and sufficiently a man of the world to recognize the delicacy of the task offered him.[11]

He began with the Psalms, which were needed in daily song. The Latin versions had been made, not from the Hebrew direct, but from a famous Greek version known as the Septuagint. He revised the Latin with the aid of current copies of the Greek, and Damasus at once introduced the revision into his cathedral at Rome.[10] In 384 he finished the Gospels; but, as his patron died that year, he hurried over the rest of the New Testament and returned to the East.[12]

At Cæsarea he found a critical edition of the Greek Bible made one hundred and fifty years earlier by Origen, one of the great scholars of the church; from it he revised his Psalter again.[13] Then he worked fourteen years at translating the Old Testament from the original Hebrew, to which the work of Origen had introduced him.[14] Much discussion was aroused by the appearance of this new version. However, it gradually made its way in the West on its own merits, though it was not until nine centuries later that it wholly displaced the older versions.[15] The New Testament portion was accepted much earlier than the Old Testament, owing to the fact that the latter work was done on far more radical principles.[16]

Jerome deliberately raised and discussed the im-

portant question, What books shall we read?[17] In the New Testament he used exactly our twenty-seven.[18] In the Old Testament he took his stand on the list of the Jews, and at first refused to go beyond it.[19] Although the Protestant Old Testament arranges, divides, and names the books differently, it contains exactly those books advised by Jerome, as employed by the Jews of Palestine, including our Lord Himself.[20] Most of the other books then read by Christians, and intermixed with these, Jerome declined to revise.[21] He stigmatized them as "Apocrypha," a name previously given by the Jews to forgeries.[22] This word is now used mainly in the sense given it by Jerome — to signify books once claimed as parts of the Bible, but disallowed. Catholics apply it to such as III and IV Esdras, III and IV Maccabees, and Enoch. Protestants apply it to a wider circle, including what Catholics term the "Deutero-canonical books of the Old Testament," namely, those neglected by Jerome.[23]

In the West Jerome was opposed by his friend Augustine, who sat in a council of African bishops which drew up for the Old Testament a longer list of books.[24] They decided that besides reading on anniversary days accounts of the martyrdoms of saints, churches might read in public only canonical Scripture. This included the Wisdom of Solomon, Ecclesiasticus or the Wisdom of Joshua, Tobit, Judith, two books of Maccabees, and editions of Jeremiah, Daniel, and Esther longer than those used by

the Jews. Twelve years later the Bishop of Rome was asked by the Bishop of Toulouse what was the best list of Old Testament books, and after long delay Innocent sent one agreeing in contents with the African list.[25]

By degrees the principal churches of Britain, France, and Italy fell into line, and, regardless of Jerome's opinion, scribes simply copied the unrevised versions, and went on mixing at their pleasure the older and the newer versions.[26] Thus, about the year 600, Gregory the Great found older and newer versions alike in use at Rome, and did not object.[27] All he did was to try to limit the use of that very Psalter, which his predecessor had ordered and adopted, to the daily song, replacing it in the written Bibles by the second revision that Jerome had made, but ignoring the third, made from the Hebrew. And strange to say, his own church resisted even this change.[28]

There are curious instances of this transition in England. The Irish monks at Lindisfarne used the older, or Roman Psalter, the Italian monks at Canterbury brought the newer, the Gallican.[29] Later on, Abbot Ceolfrid of Wearmouth obtained from Rome three copies of the whole Bible in the new version, and one in the old. He made a fresh copy of the new version in the most magnificent style, and sent it to the Pope in 715.[30] Bede used both versions, his exposition of Habakkuk being based on the older.[29] But by degrees the newer prevailed, though with some mixture, and the surviving Latin copies

made in England are almost entirely of Jerome's revision.[31]

Not long afterward the German King, Charles the Great, desired a simple, standard, modernized Latin text. His counselor Alcuin sent over to his native York and obtained several manuscripts of Jerome's version. By Christmas, 801, he gave Charles the first copy, and from his abbey at Tours rapidly multiplied others. But the demand was so great that another revision and older unrevised manuscripts were also pressed into service. So with no control, no copyright, no printing, every scribe did as he liked; the text degenerated again, versions intermingled, contents varied.[32]

In the age of the Crusades, revisions of the Latin text were undertaken by Lanfranc of Canterbury, by Stephen Harding of Dorchester, who made use of Greek manuscripts and had the help of Jewish advisers, and by Cardinal Maniacoria, with the result of even greater variations.[33] The contents of manuscripts varied in details, the Epistles to the Hebrews and the Laodiceans, with Baruch, III and IV Maccabees, and the Prayer of Manasses being sometimes inserted, sometimes omitted.[34]

Roger Bacon revived Bible study in the thirteenth century, and three important corporations undertook to prepare lists of corrections needed in the ordinary Latin text[35]—the Dominicans, the Franciscans, and the theologians at the University of Paris, headed by Stephen Langton, who made our modern chapter divisions.[36]

For some time attention was diverted from the subject by the quarrels between Popes and Councils. But in 1439 a council assembled at Florence with delegates even from the Eastern Church. This formally announced: "We define the holy apostolic see and the Roman pontiff to have primacy over the whole earth, and the Roman pontiff to be himself . . . head of the whole church, and father and teacher of all Christians."[37] The Eastern patriarchs and the French disagreed, but Eugenius IV soon rallied nearly all the West under him. Clothed with this plenary authority, he issued a Bull on the subject of the Bible, in which he neglected all distinctions between canonical books and those for private reading only, declaring that all the books specified—those of the African list—were inspired by the same Holy Spirit.[38] He was succeeded by three or four scholarly Popes, who recognized the Latin text as faulty; and Nicholas V ordered a fresh version of the New Testament to be made.[39]

The invention of printing soon raised the old questions in a more acute form. Sixtus IV was quick to favor a new edition of the Latin Bible. Cardinal Ximenes of Alcala (Latin, *Complutum*) in Spain, under the patronage of Leo X, prepared a magnificent edition of the Bible known as the Complutensian Polyglot. This work contained (*a*) the Hebrew text of the Old Testament, with Aramaic portions, (*b*) the Aramaic Targum on the Law by Onkelos, (*c*) the Septuagint Greek text of the Old Testament, (*d*) the Latin Vulgate, and (*e*) the Greek text of the New

Testament, in addition to which the Targum and the Septuagint were accompanied by literal Latin translations. By the time it was ready, however, a revolt against papal authority arose, and the Pope hesitated to sanction the work he had forwarded. But it became clear that others would publish without waiting for his leave. Hebrew Testaments were put forth by Jews and Christians. Erasmus dedicated to Leo a hastily edited Greek Testament with a new Latin paraphrase. So in 1520 he formally approved the publication of the Complutensian Polyglot.[40]

In that same year Karlstadt, the head of the University at Wittenberg, published a little treatise on the canon, giving the history of the disputed books, and advising a reconsideration of the question of contents. The scholars of Zurich published the first modern language version, taking Karlstadt's advice and putting the disputed books together under Jerome's title, "Apocrypha."[41] This was the first appearance in the form so familiar to Anglicans. Luther, in turn, went further, and separated from the New Testament James, Jude, Hebrews, and Revelation, putting them in a fourth group, without a collective title.[42]

Long before these disturbances arose, a Dominican friar had been making a new Latin version with the approval of three Popes, which he published at Lyons in 1528, after twenty-five years of work. Soon three more Latin versions appeared, two by Protestants.[43] And thus the printing press repeated and intensified the old evils of many competing Latin versions.

Consequently, when the Emperor Charles V persuaded the Pope to call a Council, among the very first questions considered were those that concerned the Scriptures. And no one can criticise the answers as being hazy.[44] It was decided that all the books specified at Florence were to be received and venerated equally, as God was the author of them all.[45] This leveling up of certain "Deutero-canonical books" or "Apocrypha" was much opposed by some bishops, who were not silenced by the Bull of 1439; but finally it was adopted, and a curse was pronounced on all who refused to acquiesce in the decision. To this day the decree remains an article of faith with Roman Catholics, and was reaffirmed at the Vatican Council.[46]

The canon being settled, the language had to be chosen. The original languages were discussed, but it was thought that to adopt these alone as standards would place priests and theologians at the mercy of Hebrew and Greek scholars. Inasmuch, however, as Latin had been common to all scholars of the West for a millennium, this was taken as a convenient medium; but the decree does not depreciate the original texts, either explicitly or by implication. Careless Catholics and polemical Protestants often go astray at this point.[47]

Next arose the question of the particular version in Latin. Several had recently been ordered or approved by Popes, but other innovations were shocking the Roman world, so the majority adhered to precedent.[48] The decree finally ran that the "old

and common version (*vulgata editio*) [49] which, by the long usage of so many ages, has been approved in the church itself, is to be held as authentic in public lectures, disputations, preachings, and expositions." But the bishops deliberately refused to make this an article of faith, treating it only as a matter of discipline subject to revocation. Hitherto, however, it has not been changed, and in 1870 was expressly ratified.[46]

In the same decree it was declared unlawful "for anyone to print or cause to be printed any books whatever on sacred matters without the name of the author; nor to sell them in future, or even to keep them by them, unless they shall have been first examined and approved by the ordinary."

The next point was to get a standard edition of this chosen version, and a committee of six was appointed to publish it before the Council rose.[50] But unexpected delays occurred, the Emperor wrote to express his amazement that fifty-three men of no particular scholarship should so summarily settle intricate questions, the Pope ordered the committee not to act hastily, and political disturbances caused the premature dispersal of the Council. New committees were presently appointed at Rome. Meantime many printers were at work, and the theologians of Louvain put out two editions based on good material collected by Stephanus of Paris, and corrected by reference to the originals.[51]

At length one of the Roman scholars became Pope, as Sixtus V. He soon published a fine edition of the

Greek Bible;[52] then one of the Old Latin, a mosaic of quotations from the early Latin writers;[53] and in 1590 completed his work by a three-volume edition of the common Latin version, printed from early copies carefully corrected by quotations.[54] He prefaced it by a Bull approving it by his apostolic authority transmitted from the Lord, and announcing that this was to be used "as true, legitimate, authentic, and undoubted in all public and private debates, readings, preachings, and explanations; and that anyone who ventured to change it without papal authority would incur the wrath of God Almighty and of the blessed apostles Peter and Paul." He reserved copyright for ten years, and ordered that after this period all future editions should be conformed to it, all existing copies—even missals and breviaries—should be corrected by it and should be officially certified by inquisitor or bishop. He forbade any marginal notes, whether of various readings or of explanation.[55]

This might seem final; but Sixtus died that year, leaving behind the revisers whose work he had personally corrected, including the famous Jesuit cardinal, Bellarmine, whom he had offended by the suppression of one of his books.[56] The next Pope died in ten days; his successor was induced to disown this legitimate and authorized version. And though he too died soon, and the next within a few months, Bellarmine was appointed to buy up this official edition and issue another.[57] Clement VIII appointed Cardinal Allen, of Oxford and Douay, together with

an Italian prelate, to revise the text of his predecessor.[86] Allen had studied the principles of textual criticism, as is shown in the preface to the Rheims Testament. Instead of relying chiefly on early quotations, he referred to the original languages. This resulted in more than three thousand alterations from the text of Sixtus—whole passages being omitted or introduced, and the verses being divided differently.[58] Bellarmine, however, saved appearances by saying in the preface that Sixtus himself had intended to do this, owing to the misprints and other errors. This second edition had a new Bull by Clement, which specified among other things that, as before, no word of the text might be altered, that no various readings might be registered in the margin, and that all copies were to be conformed to it.[59]

Now, so far, the saving clause of Sixtus would cover this proceeding, for this edition was "under papal authority"; but it proved to have more than two hundred misprints of its own. Moreover, while the edition of 1590 had rigidly excluded all books but those decreed by the Council of Trent, and had eschewed all apparatus whatever, the edition of 1592 added in smaller type the Prayer of Manasses and two books of Esdras, explaining in the preface the reason why this was done.[60] The third edition, in 1593, went further, and gave the prologues of Jerome, an index of quotations in the New Testament from the Old, a table of interpretation of names, and a general index to the contents of the

Bible. And while it indeed corrected some of the printer's errors, Kaulen declares that it "left a large number uncorrected, and added new mistakes of its own." [61] In 1598 a fourth edition appeared, of handy size, and with all the above features, only the extra books were now printed in the same size type as the canonical. It was also furnished with three tables of corrections to the editions of 1592, 1593, and 1598, which, however, are most inadequate. This was the last edition before the monopoly of publication was surrendered. All four editions were attributed to Sixtus, not to Clement.[62]

Since this last standard edition of an authentic version of a fixed canon in a chosen language, Rome has taken no further official steps in the matter. Two critical editions of Jerome's own translation, freed as far as possible from later corruptions, have indeed been published by Catholics, but they do not profess to be the Authentic Version adopted by the church.[63] Vercellone at Rome collected and published various readings, but did not incorporate them in his reprint of 1861, which gives the standard text. Pope Pius X has, however, now commissioned the order of the Benedictines to revise the text of the Vulgate. Modern critical editions by Protestants like Corssen or Wordsworth and White are not yet completed.

II

Catholic Versions in English

The average American takes for granted that the version authorized by the Catholic Church is not in Latin, but in English. This idea, however, is due to a lax use of the phrase "authorized." By the rules approved by Pius IV after the Council of Trent every bishop had the right to authorize a version for use in his own diocese.[64] Although these rights were often exercised in unison, yet the fact remains that there is no one version in English so authorized as to exclude others. In a Catholic shop may be bought authorized editions that differ.[65] To understand this state of affairs we must consider the history of the English version which the Catholic Church has produced.

Before the year 1000 many parts of the Bible were translated into English from the Latin repeatedly, but the Norman Conquest put a stop to their use.[66] A new and complete version was published in 1382 by Wyclif.[67] It contained a few explanatory notes and alternative translations which the scribes wrote in a different hand, thus setting the fashion copied in our present Bibles of italicizing words not in the original, but added to complete the sense.[68] A revision of the version was soon undertaken, but, owing to Wyclif's death, in 1384, the work devolved upon other hands, being published about 1388.[69] The

higher clergy opposed the circulation of this version, desiring to keep a monopoly of Bible knowledge to their own guild;[70] but in 1390 Parliament refused to place a ban upon it.[71] The bishops forbade its use;[72] but the people read it, and the Pope ignored an attempt to discourage it.[73] For more than fifty years it was freely copied, edited, and irresponsibly revised. More than one hundred and seventy exemplars survive, some being pocket editions, others elaborate volumes for the monasteries or the libraries of dukes and princes.[74] Its use fell off during the Wars of the Roses, and when printing found its way to England it seems to have dropped out of favor, and not to have attracted the notice of any publisher.[75] Only in the north did Murdoch Nisbet turn it into Scotch about 1520; but there was no press in Scotland then, and a newer version was freely imported within five years. Whether in English or Scotch, it has only been printed as a monument of the past, not for actual popular use.[76] Specimens of this and other early versions are given in the notes.[77]

Caxton was the first to print any portion of the Bible in English. Jacobus de Voragine, archbishop of Genoa in the thirteenth century, had compiled the Golden Legend, a collection of lives of saints, which became very popular in Italy, France, Bohemia, and England. The stories of Adam, Noah, the Apostles, and other Bible characters are mostly in the very words of Scripture; so when Caxton in 1483 translated the French version into English he incidentally

printed part of the Bible in the vernacular. The same thing was done by Wynken de Worde. As a consequence the Bible narratives came to be widely circulated. These versions, however, were not deliberately used by subsequent translators, even if they were haunted by reminiscences of them.[78]

Catholic versions were belated in England; although before 1500 Germany, Italy, France, Flanders, Spain, Holland, and Bohemia had their vernacular Bibles in print.[79] The Dean of Saint Paul's in 1512 charged the Southern Convocation with neglect of duty,[80] and Wolsey was so grieved at the lethargy and ignorance of the clergy that, with leave of the Pope and of the King, he diverted the revenues of many priories to found colleges.[81] At Cambridge a Dutch monk, Erasmus, pursued the Bible studies that resulted in the Basle edition of the Greek Scriptures, which he dedicated to Leo X, writing in the preface, "I wish they were translated into all languages." [82]

Tyndale furnished the next version of the Bible for England, but his work was so bound up with the translation of Luther that Catholics eschewed it; [83] while the proceedings under Henry toward translating or revising were not with Catholic good will. For instance, in 1530 Warham and other dignitaries reported to the University of Cambridge that "the publication of the Holy Scriptures in the vulgar tongue is not necessary to Christians; and the king's majesty and the bishops do well in forbidding to the people the common use of the Holy Scriptures

in the English tongue." [84] Seven years later Henry was excommunicated by the Pope, and the immediate consequence was that the printing of the Great Bible in Paris was stopped. This, of course, did not prevent its completion in England, nor even its indorsement by such prelates as Heath and Tunstall, under the direct orders of Henry.[85] Under Edward also numerous editions appeared, but the accession of Mary promptly closed Bible printing. Elizabeth resumed her father's policy in this as in other matters; so a final breach with Rome occurred in 1570, when the Pope excommunicated the Queen. This had been foreseen, and a Lancashire graduate of Oxford, Dr. Allen, had, in 1568, with papal approval, founded a seminary at Douay for the training of English Catholics. Ten years later it was shifted to Rheims, and there a translation of the Bible was at once begun.[86] The preparation was long and thorough, as may be seen from the Douay diaries; but the project of giving an English version to the laity was hardly spontaneous, as is evident from the preface to the version, or from the following extract from a letter by Allen: [87]

"Perhaps indeed it would have been more desirable that the Scriptures had never been translated into barbarous tongues; nevertheless at the present day, when, either from heresy or other causes, the curiosity of men, even of those who are not bad, is so great, and there is often also such need of reading the Scriptures in order to confute our opponents, it is better that there should be a faithful and Catholic

translation than that men should use a corrupt version to their peril or destruction; the more so since the dangers which arise from reading certain more difficult passages may be obviated by suitable notes."

With such motives three or four well equipped Oxford scholars, of whom Gregory Martin was chief, began the work of translating the New Testament.[88] They used a good edition of the Latin, published hard by at Louvain, and revised the earlier English versions, basing their work largely on Wyclif and Tyndale.[89] Other helps of which they availed themselves were a parallel Latin-English Testament published by Coverdale in 1538, and the original Greek text.[90] In order to give doctrinal expositions of controversial texts, notes were added which were often of a vigorously controversial character.[91]

Funds, however, were lacking to publish the Old Testament, though it was ready for the press. But later, in 1582, the New Testament was issued at Rheims. The preface not only avowed the motives of the translators, but criticised rather severely the Protestant versions, and laid down sound principles for ascertaining what is the real Greek text.[92] Seven years later it was reprinted parallel with the Bishops' text by Fulke, a Protestant, who replied to the attack in numerous critical notes.[93]

In 1598 appeared the final form of the Vulgate, of which Allen was joint editor, authorized by Pope Clement, and ordered as the standard for all translations. In 1600, consequently, the Catholics reissued at Antwerp the English version of the New

Testament.[94] As far as the translation is concerned, however, it is little more than a reprint of the issue of 1582, though the notes were augmented and rearranged.[95] After the Old Testament was revised by the standard Vulgate it was published in 1609 and 1610 by the Seminary at Douay, whither the institution had returned. It appeared in two volumes, with fewer and milder notes, but with some longer "Recapitulations" inserted at intervals.[96] The second volume contains III and IV Esdras; but, as the issue was only that of the Old Testament, it was impossible to place these apocryphal books in the same position as they occupy in the Vulgate—at the end of the whole Bible.

In 1618 was published a "Confutation of the Rhemists' Translation," on which Cartwright had labored for twenty years, but it is not certain that it had much effect on subsequent revisions. The third edition, printed at Antwerp, agrees closely with the second, but is noteworthy as being the first to be issued in pocket size, showing that a demand for the book was arising among the Catholic public.

When Laud was repressing the Puritans and tolerating the Catholics a fourth edition was put out at Rouen, and was followed soon by a reprint of the Old Testament uniform with it. Protestants also absorbed new critical editions of the New Testament by Fulke, parallel, as was his first edition, with the Bishops' Version. With this, however, publication ceased, no more copies being placed on the market by either party. Even when James II favored Catho-

lics, nothing is heard of any proposal to circulate the Catholic version. It is indeed said that in 1698–1699 the New Testament was reprinted at Dublin, but the edition was apparently suppressed for inaccuracy. And as regards a Belfast edition of 1704, it is not clear what version is meant.[97]

The strength of Catholicism, however, was in Ireland, with its center in Dublin. A priest named Nary felt that the old version was hardly intelligible, and, therefore, made a new translation from the Vulgate, which was duly approved and published by 1719. The penal laws being in force, however, there was not much demand for the book, and it fell flat. Yet its appearance and authorization emphasize the fact that no one version had a monopoly among Catholics.[98]

The Douay Seminary, however, was roused to emulation, and the president, Robert Witham, prepared a totally new version, which he published in 1730. There were thus now three Catholic versions authorized, two issuing from the same institution.[99] In this same year another Douay scholar, Richard Challoner, was sent to London, and soon made himself a name in literature: his *Garden of the Soul* is a classic. In his use of the Bible he neglected his president's version, which he himself had indorsed, and reverted to the original Rheims New Testament, soon putting forth a fifth edition, slightly modernized.[100] When, however, he was consecrated bishop and advanced to authority, he undertook a more elaborate work. Calling in other scholars, he pub-

lished in 1749 another New Testament, "newly revised and corrected according to the Clementine Edition of the Scriptures." In 1750 he published the whole Bible, and continued revising and publishing until 1777. His work was epoch-making. Newman says that in the Old Testament his labors "issue in little short of a new translation, nearer to the Protestant than it is to the Douay." And the same high authority declared that "at this day the Douay Old Testament no longer exists as a Received Version of the Authentic Vulgate." Though Newman does not say so, Challoner dropped from the Douay the extra books, and adopted the list decreed by the Council of Trent.[101] As to the New Testament, the third edition differs from the first in more than two thousand places, though the title-page gives no notice of the fact.[102]

At that time Ireland was a separate kingdom, and enjoyed a regular Catholic hierarchy. When Challoner died, in 1781, a Dublin priest took up the work and published a Testament, "the fourth edition, revised and corrected anew" with the approbation of his archbishop. It introduced more than five hundred changes into the text.[103] Troy, Archbishop of Dublin, then took charge more directly, and in 1791 put out an elaborate impression with the same editor. It links itself to the Dublin Testaments of Challoner and MacMahon by styling itself the Fifth Edition.[104] To this work was prefixed the translation of a letter from Pius VI in 1778 to Martini, Archbishop of Florence, commending his diligence in

making an Italian version.[105] The letter is often reprinted in modern Irish editions, and is a valuable commentary on the fact that subsequent Popes have suppressed the circulation of Martini's version.[106]

Scotland appeared next on the scene. A learned priest had long been contemplating a new version from the originals on critical principles. Two volumes were published in 1792 and 1797, and were promptly condemned by the vicars-apostolic on the express, ostensible, and legitimate ground that they were not examined and approved by due authority.[107] An authorized edition was immediately issued at Edinburgh, but the copies were mostly sold in England and Ireland.[108]

In 1788 the primitive Rheims text was republished at Liverpool with the original preface and notes.[109] It may well be imagined that its quaint diction provoked challenge, and four years later a new revision appeared, when the words "ancients," "chalice," "pasche," "penance" gave way to "elders," "cup," "passover," "repentance." Four hundred such changes appeared to the end of Acts alone; while the notes were greatly altered, some being dropped and new ones written.[110] Thus by 1800 there were circulating in the British Isles at least seven types of text in the New Testament: these two, two with Troy's approval, and three of Challoner's revisions.

In America, as soon as independence was declared, a Scotchman at Philadelphia printed a Protestant Testament, and as soon as peace was certain, several

printers began issuing Bibles.[111] One of these, Matthew Carey, saw the opportunity of catering to his numerous Irish kinsmen; so he obtained the patronage of the Archbishop of Baltimore, and in 1790 the second complete Catholic Bible in English was issued, a reprint of Challoner's 1750 edition, by the firm of Carey, Stewart & Co., at Philadelphia.[112] Next year appeared Troy's Irish text, which was republished by Carey in 1805 with the advertisement, "First American, from the fifth Dublin, edition."[113]

The north of England has always been a Catholic stronghold, and at Newcastle appeared a careless reprint of the 1792 Testament.[110] Gibson sanctioned a folio Bible at Liverpool, "revised and corrected" by two local clergy for a second edition, so as to coincide with Challoner's last edition of the New Testament, and reprinted apparently in London with the sanction of the vicar-apostolic.[114] Manchester issued two rival editions: one contained an early text of Challoner's, with his Old Testament notes, the New Testament notes being taken from the independent version of Witham. This edition, by a series of accidents, lost its proper authorization.[115] The other edition has a text which Newman describes as partly Challoner's, partly Troy's, partly original, despite its claim to have followed Challoner. It came into notice through its new set of elaborate notes written by a priest named Haydock, by whose name the edition is known. It has been reprinted at Dublin, Edinburgh, London, and New York with

abundant approbations, but with numerous variations of text and abridgment of notes.[116]

It is not surprising that the inconvenience of so many varying types of text should be felt. Troy himself grew more conservative and in later editions reverted somewhat toward MacMahon's text of 1783.[117] Attempts were made to bridge the gulf between Catholics and Protestants. In Ireland a schoolbook was printed with the consent of both Dublin archbishops, giving extracts from the Bible in both versions on opposite pages; but differences arose and the book dropped out of use.[118] In England a Roman Catholic Bible Society was formed by Bishop Poynter and others, which printed four large editions of the 1749 text, with Challoner's notes toned down; but the movement was opposed by other Catholics and died out, the stereotype plates passing for a while into the hands of a Protestant printer.[119]

Perhaps it was as a loyal Catholic offset to this tendency that an Irish edition appeared with a text and notes based in the Old Testament on Challoner's edition, but with the New Testament following the Liverpool folio of 1788, namely, the original Rhemish edition.[120] This time it caught Protestant attention, and a storm sprang up; the printer retired to another diocese and reissued the entire Bible with even more irritating adjuncts.[121] At length Troy withdrew his approbation, and went so far as to sanction a large edition of a New Testament absolutely free from all notes. He certified that the text conformed to that of former approved editions,

especially his own of 1791, but it seems to be the only accurate reprint of Challoner's second edition.[122] The fact is that attention was then centered on the notes, and it is important that for once an archbishop licensed an edition containing none, despite the rules of the Council of Trent. Subsequently, the same printer issued a tract containing the usual notes—not those of 1582—which was freely given away, and was of a size that could be bound up with the New Testament. Many copies were sold in London, and some booksellers pasted in a new rescript of Pius VII to the English vicars-apostolic, commending the reading of the Bible, binding in the tract, and altering the title to state that it was "with Annotations."[123]

Under Archbishop Murray, of Dublin, a new era set in. He approved a fresh revision, which approximated Challoner's early editions. Stereotype plates were cast which have been extensively used, and the text chosen has greatly influenced later editions. For instance, Newman shows that it has won the approval of the authorities in England and at Glasgow, Newry, Belfast, and Philadelphia.[124] Yet, to oblige the commissioners of Irish education, he joined with his fellow Catholic archbishops in approving the use of the English Roman Catholic Bible Society's plates for at least five editions.[125]

Cardinal Wiseman well summed up the position when he said that of the current editions, nominally of the Rheims New Testament, "many may appear rather new versions than revisions of the old."[126]

Adding to the variety of the English texts, he approved an edition based largely on Troy's later edition, but with a few original renderings.[127]

But a more important work was now under way. In 1836 Lingard had published, not a revision, but a new version of the Gospels, with notes critical rather than doctrinal or practical.[128] In England it made no popular headway, and simply illustrates afresh that there is no one English version authorized to the exclusion of others, provided all are made from the Vulgate. But in America it was taken as the basis of a new revision of the Rheims edition by Francis Patrick Kenrick, then Bishop of Philadelphia, who completed the New Testament in 1851. He was encouraged to revise the Old Testament, and the manuscript was unanimously approved by the Ninth Provincial Council of Baltimore in 1858, which desired that a version for common use should be prepared on its basis. Archbishop Kenrick completed the publication of the Old Testament and the revision and republication of the New Testament in 1862, with a preface reciting these facts, and numerous original notes, critical and explanatory.[129] Yet no further edition has been called for, and it is too early to say whether Spencer's new version from the Greek, with reference to the Vulgate and Syriac, will meet any better fate.[130]

In view of these facts, it is plain that Catholics have been far ahead of Protestants in constant authorized revision. England, Ireland, Scotland, and America have rivaled one another at this work, till

the fittest has had every chance to survive. Newman said for England in 1859, "There is at present, as regards the Old Testament, one and only one received text, or very nearly so," that being Challoner's of 1750. Gigot in 1901 agrees with this statement as far as America is concerned, and the Protestant Lupton in 1904 concurs in it without any geographical limitation.[131]

As regards the New Testament, the case is radically different. Newman found that the Irish copies mostly followed Challoner's early editions; the English followed his later editions, or Troy's revision; the American introduced fresh novelties.[132] Since then less has been said about revision, but no uniformity has been attained. Lupton indeed affirms that Challoner's text is the only one current, but a slight examination of editions taken at random shows that he was not quite at home in this detail of his subject. Gigot enumerates six types still current, one at Dublin, two at London, two at New York, besides Husenbeth's edition of Haydock.

Two remarks may fitly close this section. The Protestant Scrivener honorably vouches that "no case of willful perversion of Scripture has ever been brought home to the Rhemish translators."[133] The Catholic Gigot acknowledges "that at the present day there is really no one received text of the Rheims New Testament among English-speaking Catholics."[134] See Diagram 4.

III

The Protestant Version

The American Standard Edition avows in one of its prefaces that the foundation of the New Testament version was laid by William Tyndale. He in his turn claimed originality for his work, saying in his Address to the Reader: "I had no man to counterfet, neither was holpe with englysshe of eny that had interpreted the same, or soche lyke thīge ī the scripture beforetyme."[135] How great is the debt of the English-speaking world to him may be seen by transcripts of his original rendering of four passages, where out of 1109 words, 796 remain unchanged today in the modern Catholic and Protestant editions.[136]

Tyndale did not at first mean to defy the authorities, and when suspected by the ignorance and conservatism of the country clergy, he appealed for help in his undertaking to Tunstall, Bishop of London, a generous scholar. After a while, however, he understood "Not only that there was no rowme in my lorde of londons palace to translate the new testament, but also that there was no place to do it in all englonde . . ."[137] As a consequence he was compelled to seek refuge abroad, and this almost forced him into the arms of the Protestants. His work was largely done at Wittenberg, the residence of Luther, at Worms, where the bold friar had defied Pope and

Emperor, and at Marburg, where he and Zwingli had conferred.[138] Yet very little bias is to be seen in the text, which he did not "improve" as Luther had done,[139] but rendered most faithfully.[140] Although Sir Thomas More professed to find a thousand errors in it, he specified only a few, some of which have been adopted by modern Catholics.[141]

The great cause of offense was the glosses, or marginal notes. To add these had been the custom in Latin Bibles, and in the English Bible founded on them; but Tyndale set the example of a vigorous polemic against his adversaries. We may think today that it would have been wiser to let Scripture speak for itself, and not to point the moral on the same page; for instance, that it was enough to translate "Whatsoever ye bynde on erth, shal be bound in heven," without the comment, "Here *all* bind and loose."[142] Indeed, his second edition was freed from notes, and subsequent writings show that he realized how seriously he had handicapped his work by such a device.[143]

This enterprise was quite independent of the King, who is well known to have been entitled by the Pope "Defender of the Faith" against the new opinions of Luther, and who long turned a deaf ear to Tyndale's pleas for an authorized version.[144] Any idea that this version was due to Henry's personal or political leanings is quite mistaken, as a comparison of dates would prove. As late as 1531 Henry described Tyndale's works as "imagened and onely fayned to enfecte the peopull."[145]

In a later preface the translator gave his reasons for undertaking the work: "I had perceived by experience how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text; for else, whatsoever truth is taught them, these enemies of all truth quench it again."

His New Testament was published in 1526, and at once met a wide sale in Scotland and England. He continued revising and translating till he had finished from Genesis to Chronicles, and Jonah.[146] Tunstall kept on trying to buy and burn the copies, and, when he complained that the money simply helped Tyndale, was told that he should have bought and burned the type. This hint was improved upon; the translator himself was bought by treachery, strangled, and burned. Nor did Henry try to save him.

But Henry had now broken with the Pope for political and personal reasons, and had chosen Thomas Cromwell as his minister. The Convocation of Canterbury petitioned for an authorized version without marginal notes; and Cranmer divided among the higher clergy for revision an existing version.[147] Meanwhile another translator, Myles Coverdale, apparently encouraged by Cromwell, produced the first complete printed English Bible, translated chiefly from the Zurich German Bible of 1534, from which he adopted the separation of the Apocrypha, though the New Testament is based more on Tyndale.[148] It was soon reprinted in England, and the

third edition was "set forth with the kynge's moost gracious licence." [149]

His work, however, was not from the originals, so that another edition was produced based on Tyndale's, pieced out with a revision of Coverdale's for the end of the Old Testament and the Apocrypha, furnished with elaborate prefaces, indices, and notes, and sold to two London merchants.[150] They issued it under the name of Thomas Matthew, getting the "Kinges most gracyous lycēce." [151]

The notes were of a character likely to annoy Henry, so Cromwell decided on a revision by some one he could control. Richard Taverner, a scholar of Wolsey's at Cardinal College, where he had helped circulate the early Testaments of Tyndale, had since translated several Lutheran books.[152] Cromwell appointed him clerk to the signet, and set him to revise the Matthew Bible, in which he not only toned down the notes, but improved the English. He paid more attention to the Vulgate than his predecessors. His version came out under splendid auspices, being the first published by the king's printer. But in spite of the fact that his revision was reprinted two or three times, it fell into disuse under Mary, and was superseded by other versions, though he lived till 1567. Its influence can be traced in the Rheims New Testament more than in Protestant editions.[153]

Convocation became anxious in 1536 to expedite the promised authorized version.[154] Coverdale was engaged as an experienced editor, but was not furnished with a complete manuscript text. He took as

his basis, not Wyclif's nor his own version, but Matthew's, into which he introduced corrections made by eight or nine bishops.[155] In 1539 this Great Bible was published, and a revision next year appeared with a preface by Cranmer and the notice: "This is the Bible apoynted to the vse of the churches."[156] A copy of this first Authorized Version was ordered to be placed in every church for public reading.[157]

In the troublous years that followed, dissenters from the religion established for the time being found it wiser to emigrate. For a century, consequently, Geneva, Rheims, Antwerp, Douay, Rouen, and Amsterdam became great centers for English translations or printing. In the seven years of Edward's reign forty editions of Bibles and New Testaments appeared. During Mary's reign no edition was printed in England; only a Primer printed at Rouen with the Epistles and Gospels attached found episcopal favor.[158]

In 1557 Whittingham broke new ground at Geneva with the first critical Testament ever issued. It was based on Tyndale's work, revised with the help of Beza's new Latin version and commentary, then furnished with the new verse divisions of Stephanus with summaries and notes, and was printed in Roman type and issued in a cheap and handy form.[159] On the appearance of Beza's Greek Testament he and two helpers began a revision, and then revised the Old Testament of the Great Bible, publishing the Psalms separately in 1559. Next year the whole Bible was published by the English con-

gregation at Geneva. It contained an epistle to "Qvene Elisabet," which resulted in her granting Bodley the English copyright for seven years.[160] It contained also an address "To ovr Beloved in the Lord the Brethren of England, Scotland, and Ireland," in consequence of which it became the Scotch Authorized Version—the Scottish King's printer being licensed to print it, the Church of Scotland ordering every parish to purchase a copy, and the Scots Parliament directing every substantial householder to procure one.[161] The version also became the People's Bible and molded the words of Shakespeare and Bunyan. It was revised and reprinted both in Great Britain and on the Continent, down to 1776 in as many as one hundred and sixty editions.[162] But while the Great Bible was devoid of notes, and was so far neutral that all parties might possibly unite in using it, the Genevan Bible revived the precedent of Tyndale in giving numerous notes. Of these some displeased Catholics, others Arminians, and others bishops or sovereigns who believed in divine right.

Elizabeth tried at first to conciliate all parties, and while she publicly accepted a manuscript copy of Wyclif's Gospels,[163] almost her only action in this popularizing of the Scriptures was to repeat her father's order to place a large Bible in each church.[164] For this purpose a revision of the authorized Great Bible was made, resulting in the Bishops' Bible, which was published during 1568 in a large and expensive form. But the Queen did not heed a re-

peated request for an authorization of the publication, and after revision and a futile attempt to stop the issue of all other versions it was only " Set foorth by aucthoritie " of the Southern Convocation.[165] It quite failed to win popular approval, and though the clergy might use it in church, Puritans soon had their Genevan New Testament revised by Tomson and issued by the Queen's printer, while Catholics promptly followed it with the Rheims New Testament. Editions of the Genevan Bible poured forth, and Puritans began demanding copies without the Apocrypha.[166] As a consequence by 1600 there came to be great diversity of versions and editions.

Presently a concordat was arrived at in Great Britain between Protestants. James VI of Scotland was annoyed at the notes in the Scotch Authorized Version, and when, at the Hampton Court Conference of 1604, he found that the English Puritans equally disliked the Bishops' Bible, he promptly acceded to their wish for a new version.[167] Among the conditions laid down, as recorded by Bancroft, it was ordered that it should be made chiefly by university scholars, should follow Henry's order of 1543 and have no marginal notes, should be approved by the bishops, the privy council, and the King, and should then be authorized for church use.[168] Fifty-four scholars were appointed by the King, and forty-seven revised the Bishops' Bible for four or five years, being directed to consult Tyndale, Matthew, Coverdale, the Great Bible, and the Genevan.[169] As a matter of fact, they were most deeply influenced by

the Genevan, and by the Rheims New Testament, which stood side by side with the Bishops' text in Fulke's critical edition.[170] The Douay Old Testament did not have this gratuitous advertisement, and appeared rather too late to influence their work.

Their revision was published in 1611, two printers putting on the market nearly twenty thousand copies at once.[171] It instantly encountered severe criticism, in consequence of which it was revised in 1629.[172] The final authorized edition did not appear till 1638, shortly after a reprint of the Douay Old Testament.[173] During the civil wars and the Commonwealth fresh experiments were tried, and it is said that seven hundred thousand Bibles were imported from Amsterdam without the Apocrypha.[174] But though a new version was undertaken by Henry Jessey, it was not published, a committee of Parliament reporting that the Royal Version was "the best of any in the world."[175]

Attention was turned next to the original Hebrew and Greek, as the Douay divines had professed themselves ready to follow "the true and vncorrupted Greeke text." Walton in 1657 published a fine critical edition of the originals, many early versions, and quotations from early writers. The work went on chiefly in England and Germany, though with help from the French Catholic Richard Simon. In 1831 Lachmann broke with the tradition of twelve centuries, and printed a new Greek Testament founded entirely on early evidence. To a second edition he added a critical edition of the Vulgate from

good early manuscripts. Other scholars soon bettered his example, and it is now possible to buy a resultant Greek Testament, showing how few are the points still in doubt among scholars, and how unimportant they are.[176]

In Hebrew the work has been slower and less complete. The Jews had long ago been more thorough than the Council of Trent, had established a standard text and destroyed all others,[177] except that the Samaritans retained an early edition of the Pentateuch, and the Egyptian Jews also read an earlier edition of which a few fragments have recently been unearthed.[178] To get behind the "Massoretic Text" the best aids are the Greek versions edited by Origen, and the Latin version made by Jerome—not the standard Clementine Vulgate. But scholars are by no means agreed on the exact text of what was written by the authors of the Old Testament.[179]

Meantime the public was being prepared for another revision by a different chain of circumstances.[180] The impulse came partly from a demand for Bibles by Germans and others, but chiefly from the success of foreign missions and the making of many fresh versions for the East.[181] With Bible societies in Great Britain and America, with translators like Carey and Judson, Protestants had to answer the old questions, Shall we use the Apocrypha? Shall we have a standard edition at home? If so, shall it be old, or a new revision? Must this standard be taken as a pattern for other versions, or may translators go direct to the originals?

After years of popular debate, the British society refused to circulate the Apocrypha, and practically adopted the canon advised by Jerome.[182] The American society declared in 1836 that it would encourage "only such versions as conform in the principle of their translation to the common English version."[183] In opposition to this decision, a new society was founded "to procure and circulate the most faithful versions of the sacred Scriptures in all languages throughout the world."[184] Similar movements took place in Great Britain, but the more important actions were taken in America. The old society set to work to edit carefully the text of the Royal Version and produce a standard text, but after a few years found it so unpopular that it was dropped.[185] The new society enlisted sixteen American and eight British scholars of five different churches to revise the English Bible, and first published portions, then in 1865 a complete New Testament.[186]

Private scholars were encouraged to print numerous editions, revisions, and versions, but in Great Britain Parliament and the Convocation hung back till the appearance of the American Testament compelled action. In 1870 the Convocation of Canterbury appointed Committees which were joined by members of the Free Churches, and with which new American Committees interchanged suggestions, so as to make the new revision both international and interconfessional.[187] The revised New Testament appeared in 1881, the Old in 1885, when the British Committee practically ceased work.[188] At the re-

quest of the University Presses, which had bought the copyright, small and dwindling Committees did, however, revise the Apocrypha by 1894, for these books still received a qualified recognition by Episcopalians, as they do to-day; and marginal references were added by 1898.[189] Despite repeated inquiry it became clear that the precedent of 1611–29–38 would not be followed in Great Britain, consequently the American Companies continued their work, and in 1901 issued the second revision of the New Testament, and in the same year the whole Bible without Apocrypha, but with much-improved editing.[190]

IV

Comparison of the Versions

Understanding now the origin and history of the versions, it is possible to compare them. Several points deserve attention: Contents; resources, competence, and honesty of the translators; accuracy and literary merit of the modern editions; accessories of the text. As a result of these tests it will be further possible to estimate the worth of the versions, and to consider the claims put forth on their behalf.

Contents.—Catholic Bibles, whether Latin or English, intermingle with the books of the Old Testament used by our Lord seven others, and have enlarged editions of two more.[191] All these are asserted on the highest Catholic authority to be as valuable

as the rest, equally inspired by the same Spirit.[192] Now the grandson of the author of Ecclesiasticus, one of the best of these added books, drew a sharp line between it and the Scriptures in the prologue to the Greek version that he made of it; II Maccabees professes to be only a summary of another man's work (II: 24–33), while the additions to Daniel and the book of Judith are evidently fictions by authors ignorant of history.[193]

Further, the Council of Trent ruled out certain other books, read then by many as equally valuable with these. We have noted that some of the Popes did not agree with one another or with themselves as to the Apocrypha.[194] It is evident that our Lord used no more than our thirty-nine books of the Old Testament.[195] His references in Luke XXIV: 44 and XI: 51 even suggest to scholars that He knew them exactly in the form in which they are still current among the Jews.[196] It was of them alone that He said, "They give testimony of Me." With them, therefore, we may well be content; "for the testimony of Jesus is the spirit of prophecy."

Resources of the Translators.—Jerome had a few advantages in the materials at his command.[197] His Hebrew manuscripts were at least five hundred years older than any we possess. He had one written by Origen before 250 A.D., and he was at least aware of others in the custody of the Samaritans, close at hand. He knew Origen's splendid collection of Greek versions, which has come down to us only in fragments. He had the Old Latin versions in manu-

scripts, probably older than any which we still possess. At the same time his Greek copies of the New Testament do not seem to have been remarkable.

The Vatican editors had also in the Old Testament the accumulated lore of generations of Jews who had studied the text microscopically, besides possessing written Aramaic versions. In the New Testament they had available one of the best manuscripts of the Greek, they used the best manuscript of the Latin, and they knew of the standard Syriac version. The Douay scholars were no better off.

The Anglo-American Revisers were worse off than Jerome for old Jewish manuscripts, but had critical texts based on many more, gathered from all parts and parties; besides several more ancient versions, such as Syriac, Samaritan, Egyptian, Gothic, Armenian, etc. For the New Testament they had fine critical texts founded on a wealth of material carefully considered.

On the whole, the differences in the matter of the sources available in 390, 1590, and 1890 are not very serious. See Diagram 2.

Competence of the Translators.—Jerome was perhaps the best Western scholar for fifteen hundred years; but he acknowledged his deficiencies in Hebrew, and always threw the responsibility for his Old Testament work on his teachers.[198] Nor were the Vatican editors much stronger on this side; though Martin of Douay was in the front rank, and Challoner was a good scholar. On the other side, Coverdale, although he disclaimed all Hebrew scholarship,

was yet most painstaking in his work; while even in 1526 Tyndale was reported to be a master of Hebrew, Greek, Latin, Italian, Spanish, English, and French.[199] And since their days the work of the Bishops', the Authorized, the English, and the American editions has brought into the field scores of able men, including the best Hebraists and critics of the English-speaking world. So too with the New Testament. Indeed, it may be said that each Catholic version is due mainly to a single man, such as Jerome, Martin, Challoner, Kenrick, slightly checked by others; while the Protestant versions are due mainly to committees, among whom none stand out conspicuously. Since the Reformation the advantage has not been with the Catholics.

Honesty of the Translators.—Jerome was an earnest Christian, but at the same time a polemical theologian, with strong opinions as to the interpretation of prophetic passages; and he allowed his polemics and his prejudices to warp his translation in a way that Catholics frankly admit.[200] Martin and Challoner are honorably acquitted of adding to these perversions of Scripture;[133] but they accurately repeat them, as the Rules of Pope Pius seem to require.

Tyndale was vehemently attacked for the character of his work; but, setting aside his notes, his text does not seem wilfully mistranslated. The chief objections taken were that he rendered *ecclesia* as "congregation," rather than "church," and otherwise broke with tradition; but these renderings are defensible. Modern Catholics do not appear to

charge him with deliberate perversion. At a later stage, Protestants of the seventeenth century did say that "dogmatic interests were in some instances allowed to bias the translation" of King James.[201] And modern scholars both Catholic and Protestant advert to "dogmatic erroneous renderings" in that version, though they do not accuse the revisers then of intentional dishonesty. Of five instances adduced by Kenrick, all have now been revised, and probably only two would now be challenged by Catholics; while Protestants would retort that in these cases the objection would be due to Catholic misapprehension.[202]

Accuracy of the Modern Editions.—Several errors exist in the modern Catholic versions, traceable to blunders of Jerome.[203] On the other hand, the 1901 Protestant version is inferior to the Catholic in a few places; though in the judgment of the writer these are very few.[204]

The history of the versions will explain many of these variations. Jerome went over some of his work again and again, especially the Psalms, but his final revision was rejected. Not only was the work of 1611 brought to the anvil again and again, it underwent two further revisions after public criticism before it took shape in 1638. Similarly the Revisers of 1881–85 went over their work repeatedly, and after public criticism it was reconsidered before the American edition of 1901.

The Vatican editors did improve on Jerome, but not to this extent. Sixtus was aware of the impor-

tance of consulting the earliest copies of the Vulgate; furthermore, he had paved the way for his work by his fine edition of the Greek version and by his careful compilation of quotations by the early Fathers. But he did not wait to insure that these quotations were as the early Fathers had made them, and not distorted by subsequent scribes; while he overlooked the fact that at best they could only reproduce the earliest form of Jerome's version, including all its mistakes. In appealing direct to the Hebrew and Greek, Clement avoided this element of error.[205]

The Revisers of 1881, after the principles of using early manuscripts and versions and quotations had been well studied and practiced, combined both methods. The Revisers of 1885 in England did the same, but attached greatest weight to the Hebrew or Aramaic. In the final revision of 1901, all important variations of the early versions are recorded in the margin.

There are thus in the two Bibles numerous variations, which rest upon differences in the early authorities. In several of these cases the Protestant margin still registers the difference; though the reading now followed in the text coincides with that always followed by the Douay translators.[206] In a few cases the Protestant version has silently adopted the reading always preferred at Douay; [207] in others, the Protestant margin acknowledges that the reading of the Catholic version is worth considering; [208] in still other passages, scholars do not agree as to

what is certainly the true original, and there are even remarkable readings unnoticed by either version.[209] But there are several passages in which Protestant scholars are agreed that the text of the Clementine Vulgate does not represent the original Greek, and that, therefore, the Douay Bible must be wrong, while the 1901 version is certainly right.[210] Two of these may be set forth for special reasons:

Matthew XXVII: 35 not only records that the soldiers divided the garments at the cross, casting lots, but comments: "That it might be fulfilled which was spoken by the prophet, saying, 'They divided my garments among them; and upon my vesture they cast lots.'" Now, this very comment is certainly made by John, at XIX: 24; but it is beyond doubt that it was not made by Matthew, and that it was only imported here by a blunder. This is a case where Pope Sixtus cut out the intrusive words, and Pope Clement restored them in the teeth of evidence.[211]

I John V: 7, 8 in modern Catholic versions differs from the American Revised Version not only in the division of verses, but by the presence of the following bracketed words: "And there are three who give testimony [in heaven, the Father, the Word, and the Holy Ghost. And these three are one; and there are three that give testimony on earth]: the spirit, and the water, and the blood, and these three are one." No words corresponding exactly to the bracketed passage are to be found in a single one of the two hundred and fifty Greek manu-

scripts that contain the adjoining verses. Any words at all like them are found only in four Greek manuscripts, all written after the year 1400, with suspicions of forgery in each case.[212] They are never quoted by any Greek writer till 1215, even when discussing the doctrine of the Trinity, and adducing texts to prove it. They were unknown to the Christians of Russia, Georgia, and Armenia; of Persia, Arabia, and Syria; of Abyssinia and Egypt: for the numerous versions of these countries omitted them. They are not even found in any Latin manuscript earlier than the seventh century, nor in any used by Alcuin in 800. While the great mass of Latin manuscripts contain them, they appear at first after verse 8, and often as inserted by a later writer. The first express quotation is by the Bishop of Carthage in 484, in a confession drawn up for a king leaning to Unitarianism. After that time the words can be traced spreading from that district over the Latin-speaking world, and changing into the form and position they now assume in the Catholic version. Earlier allusions, even in that neighborhood, only imply a knowledge of verse 8 and an application of it to the doctrine of the Trinity; while as late as Jerome, Augustine, and Pope Leo the words themselves were unknown in the Latin text. Seventy years ago Cardinal Wiseman discussed the passage, but did not say he believed it genuine; and in 1862 Archbishop Kenrick loyally said, " Being read in the Vulgate, which in all its parts was sanctioned by the Council of Trent, Catholics generally maintain it,"

without expressing any personal opinion. Ordinary Catholic editions insert the passage without a shred of warning that it was not written by the Apostle.

Literary Merits of the Modern Editions.—The current Catholic versions retain a scholarly uniformity in rendering, to which the 1901 edition has not yet attained.[213] They are, however, tamer in their syntax than the parent version of 1582, a fault charged against the American revision also.[214] They have also profited largely by the sharp criticism of the Latinized English of Martin, and have borrowed most extensively from the Protestant versions.[77, 136] A good illustration may be seen by minutely comparing a long and varied passage. Luke I contains eighty verses, of preface, narrative, and canticles. From the version of King James, a modern Catholic edition has borrowed ninety-four words and several changes of order; in return the Protestant edition of 1901 has adopted six words from Martin and five from Challoner. Evidently the literary merit of even Challoner is not esteemed highly by Protestants. For the rest, the Catholic has one felicitous phrase against a clumsy Protestant one, but is open to question seven times in the opposite direction.[215]

Accessories of the Text.—Catholic authorities attach great importance to supplying notes. The Rheims New Testament was annotated by Allen and Bristow, with comments as strong on the Catholic side as Tyndale's or Whittingham's had been on the Protestant. They caused the utmost irritation in

England, both then and when reprinted in 1816. The notes on the Old Testament were milder and fewer, and were due to Worthington.[216] Kings Henry and James saw that any such notes seriously hindered general use, and forbade any in the Authorized Versions, and the modern revisions have followed these precedents on the Protestant side.[217] Modern Catholic editions, however, still print some notes dealing with debated theological points.[218]

Other notes refer to a doubt as to what is the true text. Thus at Genesis III: 15 an Irish Catholic edition acknowledges that some Latin Fathers read *ipsa*, "She shall crush," others *ipsum*, meaning "The Seed shall crush."[219] On the other hand, the American Revisers of 1901 admit that at Genesis VI: 3 the present Hebrew text, "strive with man," differs from the ancient Greek, Latin, and Syriac versions, which give the opposite meaning, "abide in man." Where any serious doubt exists, it is only honest to warn the reader, and both parties do this, though with more reserve by the Catholics. Yet, as in these instances, both often follow their tradition against the weight of evidence.

Catholic Bibles have continued the ancient practice of furnishing headnotes to the various books, explaining their origin; and to the chapters, summarizing them. In the 1901 revision only the chapters and pages receive similar headings. The English editions lack even these, in reaction from the headings of 1611, which are not always bare summaries, but often interpretations also. (See "Can-

ticles of Canticles" in the editions of 1610, 1611, 1885, 1901.)

Modern Catholic editions supply a system of dating. Into Protestant versions another system was introduced in 1701 from the researches of Ussher, Protestant Archbishop of Armagh. The advance of knowledge lays both systems open to question, and the omission of any dates from the 1901 edition removes a dubious element.

Catholic Bibles continue a good custom of the Middle Ages in giving a few marginal references to illustrative texts in other parts of the Bible. The version of 1611 also had a few, but John Canne, a Baptist of the seventeenth century, drew up a very large body, which gave a great impulse to the fashion.[220] The 1901 edition is well supplied with these admirable helps to study, on a far larger scale than in most Catholic editions. But it must be borne in mind that the variation between Catholic editions is very marked in all accessories to the text.

Catholic Bibles led the way in indicating quotations from the Old Testament in the New, an example followed in 1881 and 1901. But all editors ignore the usual device of inverted commas, and all use italics in a way that is unknown outside the Bible. It is unfortunate that the typographical traditions present all Bibles in a style strange to an average reader.

Catholic Bibles contain with continuous paging an historical index and a table of references on doctrinal points, approved by church authority. The Prot-

estant edition of 1901 appends with fresh paging a geographical index and atlas, claiming no authority from the Revisers. Probably many people never think of these fine distinctions, and vaguely attribute to all the matter added by editors and publishers an authority almost equal to that of the text.

Claims on Behalf of the Catholic Versions.—To summarize the foregoing inquiry, with special reference to a widely circulated statement as to the usage of the Catholic Church and her versions:

The Catholic Church has for centuries prohibited her members, as a rule, from reading the Scriptures in their own tongue, and until lately special permission was needed for each person.[221]

The versions she does promulgate in countries mainly Catholic have often been too expensive for wide circulation, though of late a splendid reform has taken place in Italy by Pope Leo XIII.[222]

"The Authentic Version of God's Words as Authorized by the Church of Rome" is in Latin,[45, 100] long obsolete as a spoken language, except in an obscure corner of the Balkans.[223]

This version did not exist in the time of Christ, and no portion of it is known to have been current then, except the inscription on the cross. It had undergone repeated change till 1592.

All the Catholic English versions are based, not on the originals, but on this Latin version with all its initial defects, and with all the further defects of an edition printed more than a thousand years after its execution.

The chief Catholic English Version borrowed freely from the Protestant versions at its first translation.[77, 136]

It has undergone repeated revision, and has been assimilated more and more to the Protestant.[77, 136]

The Protestant version was got up for the obvious reason that the Catholics were not circulating any in England; although other nations had used them for years.[79, 80, 82]

As to interpretation of the Scriptures, a Catholic version contains the following excellent text: "There shall be safety where there are many counselors." And on Hebrews VIII: 2 it gives the authorized comment: "So great shall be the light and grace of the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him."

The Catholic and Protestant versions concur in most points of importance. If they took their origin in suspicions of opposing parties, and the notes showed this strongly, the text and translation were dealt with honestly. Each has been repeatedly revised, and the modern editions are much nearer each other than those of the sixteenth century; but Catholic revisers may not avail themselves of their own scholarship to go behind the standard text of the Latin Vulgate of 1592 or 1861. Both editions are freely annotated, but the Catholic reader is generally given a little further guidance in faith and morals, while the Protestant reader is rather warned when the rendering or text is open to question. Either

edition, however, is amply sufficient to fulfill the desire of one of the latest and greatest New Testament writers, who said of his longest work:

> "These are written that you may believe
> that JESUS is the CHRIST the Son of God;
> and that believing ye may have life in his name."

LAUS DEO

Diagram 1

SOURCES OF THE VULGATE

To illustrate its miscellaneous composition

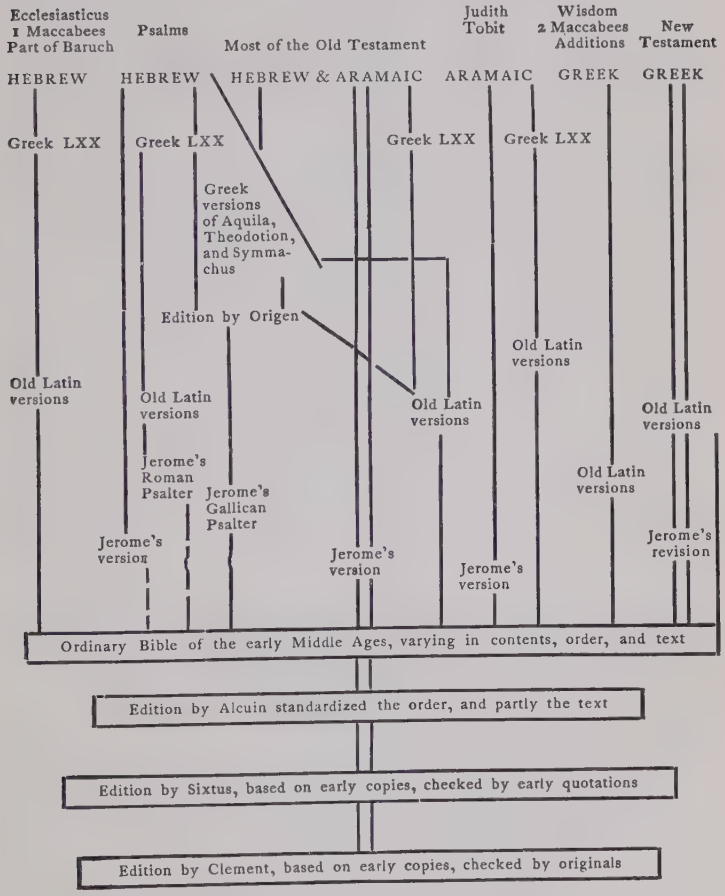


Diagram 2

EARLY EDITIONS AND VERSIONS OF THE LAW

to illustrate the material available in print
in 1582 for the Douay and Vulgate : ADDITIONAL IN 1750
FOR CHALLONER:
ADDITIONAL IN 1900 FOR THE REVISERS

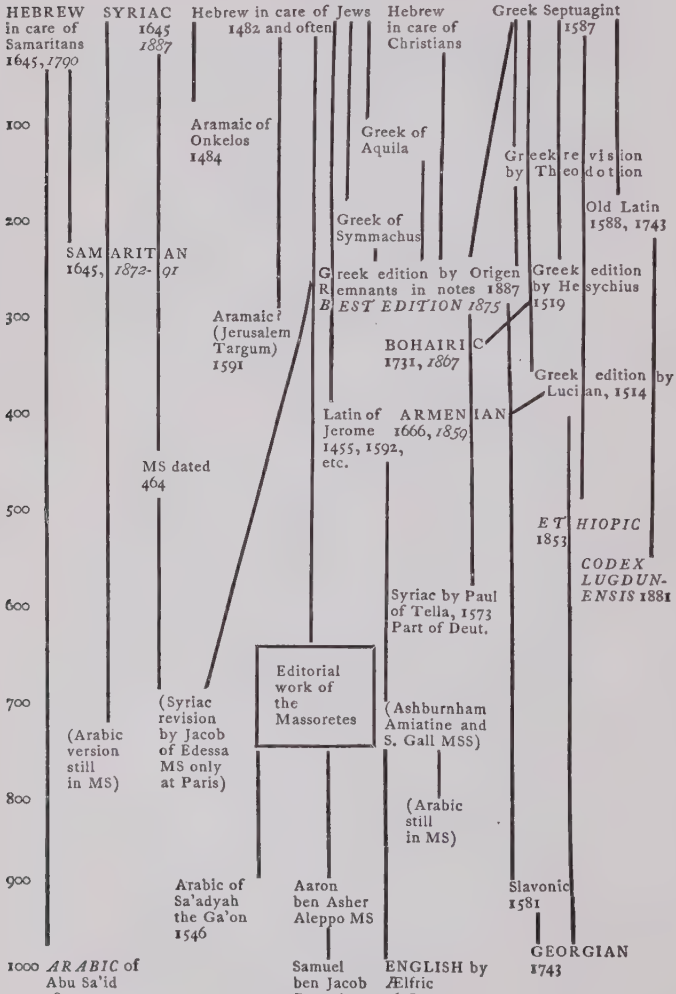

HEBREW in care of Samaritans 1645, 1790
SYRIAC 1645 1887
Hebrew in care of Jews 1482 and often
Hebrew in care of Christians
Greek Septuagint 1587
100
Aramaic of Onkelos 1484
Greek of Aquila
Greek revision by Theodotion
200
Greek of Symmachus
Old Latin 1588, 1743
SAMARITAN 1645, 1872-91
Greek edition by Origen Remnants in notes 1887 BEST EDITION 1875
Greek edition by Hesychius 1519
300
Aramaic? (Jerusalem Targum) 1591
BOHAIRIC 1731, 1867
Greek edition by Lucian, 1514
400
Latin of Jerome 1455, 1592, etc.
ARMENIAN 1666, 1859
MS dated 464
500
ETHIOPIC 1853
CODEX LUGDUNENSIS 1881
600
Syriac by Paul of Tella, 1573 Part of Deut.
Editorial work of the Massoretes
700
(Syriac revision by Jacob of Edessa MS only at Paris)
(Ashburnham Amiatine and S. Gall MSS)
(Arabic version still in MS)
800
(Arabic still in MS)
900
Arabic of Sa'adyah the Ga'on 1546
Aaron ben Asher Aleppo MS
Slavonic 1581
GEORGIAN 1743
1000 ARABIC of Abu Sa'id 1851-4
Samuel ben Jacob Petersburg Bible
ENGLISH by Ælfric 1698

Diagram 3

SOURCES OF THE RHEIMS TESTAMENT

The Catholic English Version of the Sixteenth Century

GREEK AND *LATIN* TESTAMENTS

Catholic and *Protestant* Publications

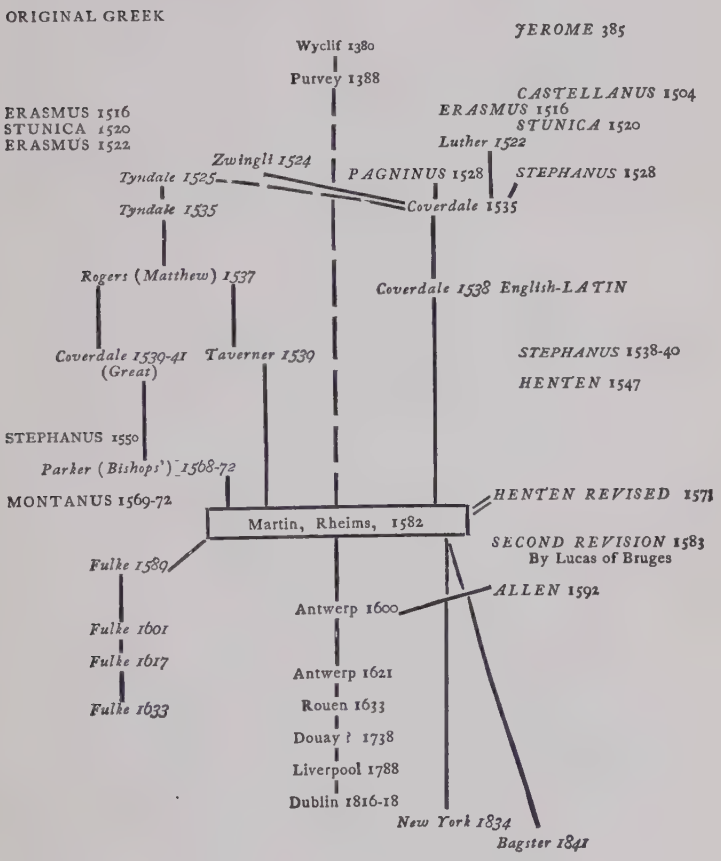
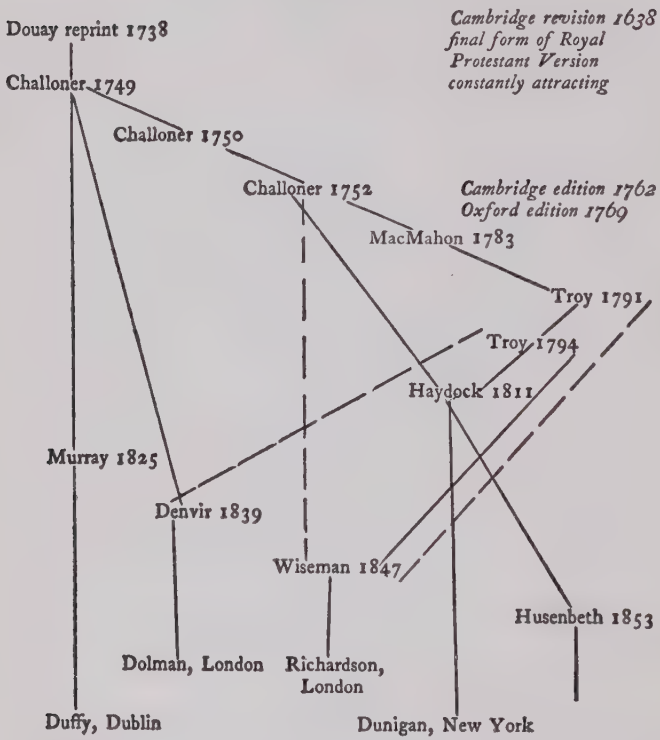


Diagram 4

DIVERGENCE OF THE CURRENT CATHOLIC EDITIONS

as set forth by Newman and Gigot
New Testament only



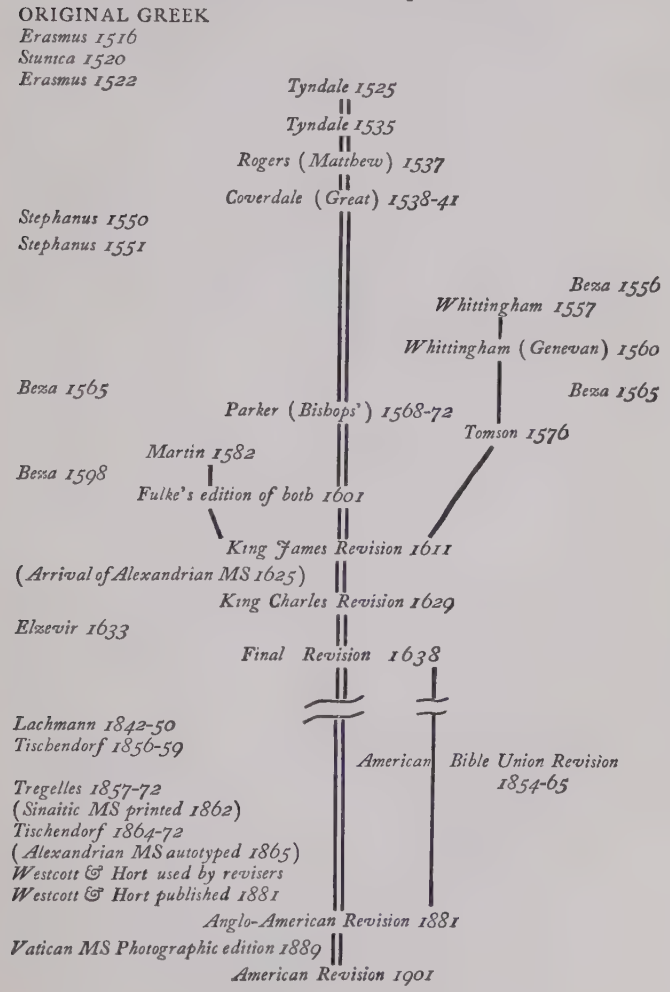
Gigot does not give facts for tracing the connection of Sadlier's Bible of New York, nor specify the publishers of Husenbeth. Newman says only of this last that it is British.

Kenrick's Testament has apparently not been reprinted since 1862, so is not indicated.

Diagram 5

SOURCES OF THE AMERICAN PROTESTANT VERSION OF THE NEW TESTAMENT, 1900

Important Greek and Latin Testaments in margin
Catholic and Protestant publications



THE HISTORY OF THE CATHOLIC ENGLISH AND THE AMERICAN REVISED VERSIONS OF THE BIBLE

SECOND PRIZE ESSAY

By GERALD HAMILTON BEARD, Ph.D.

THE HISTORY OF THE CATHOLIC ENGLISH AND THE AMERICAN REVISED VERSIONS OF THE BIBLE

CHAPTER I

Introduction. The Origin of the Bible

Our Bible is a collection of little books, as its name from the Latin form of a Greek word, *Biblia*, or 'little books,' implies. In order to reach a clear understanding of the comparative merits of the Catholic and American Revised Versions of the Bible, it will help us if we get hold of certain recognized facts regarding these "little books," to the superlative worth of which, as the Christian Bible, all versions are a witness.

1. What is the Bible?

(1) *Who Wrote It?*

The Bible was not dictated to some one by an angel from heaven, as legend says the Koran was dictated; nor was it discovered in some secret place, a golden-leaved book engraved with mystic characters, as story says the Book of Mormon was discovered. Under the providence and inspiration of God,

these books that went to make up our Bible were written by men very like ourselves. Most of them were men of Palestine, called Hebrews.

(2) *The Old Testament*

The Old Testament was written in the Hebrew language, except a few chapters which were written in Aramaic, a language much like the Hebrew. Just when all the Old Testament books were written is not known. Some parts of the oldest books are perhaps as ancient as the fourteenth century B.C.; the latest come to within a century of Jesus's lifetime. These books are chiefly historical narratives, prophecies or sermons, psalms and other religious poems.

(3) *The New Testament*

The books of the New Testament were written in Greek, though possibly one or two of them appeared first in Aramaic. Jesus Himself, so far as we know, wrote nothing. But after His death some of His disciples wrote out accounts of His life. Four of these accounts are our Four Gospels. There were histories, also, of the church after Jesus's resurrection, with stories of the work of Apostles like Peter and Paul. One of these histories is the Acts of the Apostles in our New Testament. Other men, especially the Apostle Paul, wrote letters to the churches or to individual Christians for their guidance; and so we have many epistles in the New Testament. Besides, there is the book of the Revelation. Using round

numbers and somewhat extreme limits, we may say that these New Testament books (except II Peter) were written between 50 and 125 A.D.

2. The Canon of the Bible

In Bible study the word 'canon,' meaning something straight, like a rule, is used of the approved collection of biblical books. So that a canonical book is a book that is straightly or approvedly part of the Sacred Scriptures. 'Apocryphal,' on the other hand, a word meaning originally simply 'hidden,' and descriptive of books not used in public worship, became synonymous with 'noncanonical' or even 'spurious.' There are Old Testament apocrypha and New Testament apocrypha. The books of Tobit (or Tobias), Judith, Wisdom, Ecclesiasticus, Baruch, and I and II Maccabees, however, with some additions to the books of Esther and Daniel, are called by Protestants specifically "The Apocrypha." By the Roman Catholic Church these books are regarded as fully canonical.

How did the several books which constitute the Bible become classed as canonical, to the exclusion of other and noncanonical books? It was a gradual process. Church councils really did little more than record judgments already formed. The determining factor was the sacred value the Scriptures were found to possess, as tested in actual use, by the judgment of spiritually minded men.[1]

(1) *The Old Testament Canon*

Take the Old Testament canon first; for that, of course, was formed first. Among the Hebrews, the Law, consisting of the first five or six books of our Old Testament, was for a long time a collection by itself, and was always accorded the most sacred position among the Sacred Scriptures. At the same time and later, the prophetic books were added, as the words of men that spoke for God were committed to writing. Much later, a third class of books, called "The Other Writings," became treasured with the Law and the Prophets. It is true that some of this third class of books were received by the Jews only slowly and with hesitation as authoritative Scripture. However, the whole collection was probably completed before 100 B.C.; and about one hundred years after Christ open discussion ended and the Old Testament canon may be said to have been established.

Yet, even then, among the Jews themselves, there were two canons of the Old Testament. For, from the time of the later writings just alluded to—that is, from about 175 B.C. until the fall of Jerusalem in the year 70 A.D.—the religious compositions which we have noted above as the Apocrypha, and some other books with which we are not now concerned, were seeking admittance to the Hebrew collection of Scriptures. These seven books and two supplements were received with favor by the Greek-speaking Jews at Alexandria. So it came about that they were re-

ceived into the Septuagint, which was the Greek translation of the Hebrew Bible current in the time of Jesus and the Apostles. From this they passed into the Old Latin translation of the Septuagint, and so into the Latin Vulgate, which, as we shall see, was the successor of the Old Latin. The Jews of Palestine, whose Bible was about all that was now left to them of the old treasures of Zion, held to the list completed a hundred years or more before Christ. These latest books they judged unworthy of highest reverence—noncanonical or apocryphal.

(2) *The New Testament Canon*

In a way similar to that in which the Hebrew canon was developed, the New Testament writings became gradually raised to the high level of the Old Testament Scriptures in the esteem of Christian worshipers. Here there has happily been agreement between the Roman Catholic and Protestant Churches. Both recognize and use the same twenty-seven books as "The New Testament of our Lord and Saviour Jesus Christ."

3. The Witnesses as to What Was Written

The originals of the Holy Scripture have all been lost. They must have been written, as was the custom, on rolls, or perhaps leaves, of parchment or papyrus—a paper made from the Egyptian reed of that name; and natural decay, or else purposeful destruction, has done away with them. The latter was

sometimes malicious, as in the Roman persecutions of the Christians; or well meant, as with the Jews, whose custom was to destroy a copy of their Scriptures as soon as it became worn, so that it might not be a source of mistakes in copying.

(1) *Manuscripts*

Even before destruction threatened the originals, and much more since, the spread of Christianity caused many copies, first of particular books and then of the whole Bible, to be made in the same languages in which the originals were written: Old Testament Hebrew, and New Testament Greek. A common name for these copies in the original language is "manuscripts." Other things being equal, a manuscript copy of the Scriptures is the best sort of witness to what was originally written. Of the oldest five Greek manuscripts of the Bible now known to be in existence, excepting a few fragments, two were probably written in the fourth century A.D. One of them is named the "Vatican Manuscript," because it is the property of the Vatican Library; the other the "Sinaitic," because it was found in a convent on Mount Sinai.[2] The earliest copy of the Hebrew Old Testament extant was made as late as 1009 of our era.[3]

(2) *Versions*

Besides these Hebrew and Greek manuscripts, peoples of other languages needed copies of the Scriptures in their own tongues. So translations of the

Hebrew into Greek, and of both Hebrew and Greek into Syriac, Latin, Egyptian, and other languages were made. These translations are usually spoken of as "versions." They are valuable as secondary witnesses to what was originally written. If a version is older than a Hebrew or Greek manuscript of the same Scripture, it becomes an even more reliable witness than the later copy of the original, provided one can be sure that a retranslation of it would give the words of the manuscript from which the version was made.[4] But this is seldom possible, for the language of the version is often very different in structure from that of the original manuscript, and most of the versions have undergone revision and amendment. Besides the famous Septuagint, or Greek translation of the Old Testament, which was made by different translators between 285 B.C. and the beginning of the Christian era, and which lives to-day in the Sinaitic and Vatican Manuscripts, there are in existence several early copies of part of the Old Latin version, or versions, first made probably in the second century; of the Old Syriac originating in the second or third century; of the Egyptian, Armenian, and others.

(3) *Quotations*

A third class of witnesses to what the Bible writers wrote is found in quotations from Scripture made in the works of early Christian teachers, commonly called "the church Fathers." This evidence, which is in the nature of the case fragmentary, is

corroborative and corrective merely, and should be received with caution.[5]

4. Regaining the True Text

By "text" is here meant the total contents of any copy, or group of similar copies, of the Scriptures. It should be borne in mind that to ascertain what is the true text is not without great difficulties as to details, yet is easily possible as to the substance of the truth. God has granted no special providence insuring perfect accuracy to copyists engaged in reproducing the Scriptures. The crude and somewhat divergent forms of early Hebrew letters, till recent centuries without adequate vowel signs, and the lack of spacing between letters, as if one were to write, "In the beginning God created," NTHBGNNNGGDCRTD; unintentional mistakes of scribes, as in the omission of words or the inclusion of some note written in the margin, as if it were a part of the work itself; intentional insertion of additions for supposed completeness; abbreviations for the economizing of space; a more or less feeble appreciation of the worth of literal exactness in copying—these and other causes have given rise to differences among the manuscripts and versions of the Bible numbering, in all, many thousands.[6]

(1) *The Text of the Old Testament*

In the Old Testament text there are far fewer variations among existing manuscripts than in the

New; yet the text of the New Testament is the more reliable, for there is a difference important to remember between the two. In the case of the Old Testament, two or more types, or varieties, of its text were in circulation at the beginning of the Christian era. One of these, though far from perfect, became predominant in the second century A.D.; and, taking the name "Massoretic" from the Massoretes—Hebrew guardians of the Massorah, or Hebrew tradition—finally became the authoritative text. Later this was known as the "Received Text" of the Old Testament. All extant Hebrew manuscripts of the entire Old Testament, so far as is known, are of this type. The Hebrew text from which the Septuagint translation came was of another sort. But this and other documents by which this received Hebrew text might be tested and corrected are often imperfect and mutually contradictory. In the case of the Old Testament, therefore, we are left with a substantially uniform but little corrected text.

(2) *The Text of the New Testament*

In the case of the New Testament there are several differing texts, and many different manuscripts and versions to correct or corroborate one another. These, according to Hort's classification, which is accepted essentially by most biblical scholars, are arranged in four groups.[7] Each group represents a distinctive type of manuscript. For reasons that need not here concern us, these groups are named:

(*a*) Antiochian, or Syrian, (*b*) Western, (*c*) Alexandrian, (*d*) Neutral.

We are interested in these groups because the traditional, or so-called "Received Text," which the King James's and most earlier English New Testament translators followed, belongs to the Antiochian group; the Old Latin and the Vulgate, on which the Roman Catholic Douay Version is based, belong to the Western group; and the Vatican and Sinaitic Manuscripts, on which the English and American Revisers depended more than on any other source for their version of the New Testament, are of the Neutral group. Two or three facts, therefore, we must be patient enough to master.

In the making of copies of the Scriptures the four groups branched off from each other quite soon after the first century (see Diagram 2), some departing farther, some less far, from the first manuscripts as originally written.

(*a*) The Antiochian group is characterized chiefly by combinations of words that appear in two or more of the other groups. A simple illustration of this is in Luke XXIV: 53. After the words, "And they were continually in the temple," come, in the Neutral group of manuscripts, the words "blessing God"; in the Western group, "praising God"; but in the Antiochian group, "praising and blessing God." That the combination is later than either of the two parts that enter into it is almost certain.[8] The conclusion from this and other facts is that the Antiochian is a later and less reliable form of the

Scripture text. In following the received Greek text, however, our earlier English versions followed this text.

(*b*) The Western group is an early offshoot of the original writings. The Syriac and the Old Latin, which is the basis of the Vulgate mentioned above, both belong to it. In all three, excepting one copy of the Syriac, a chief characteristic, unfortunately, is a free amplification of the text, passages of greater or less length being inserted without apparent right. The Western group shows also some omissions. In following the Vulgate one is likely to follow this text to a large extent.

(*c*) The Alexandrian group is found principally in the writings of the church Fathers, and may here be passed by.

(*d*) The Neutral group is so named because, for the most part, it is without the peculiarities noticeable in each of the other groups. It is held, therefore, to be the nearest to the original text, now lost. Its chief representatives are the Vatican and Sinaitic Manuscripts. Our English and American Revised Versions depended largely on these manuscripts, and so usually followed the Neutral Text.[9]

The result of all this, though less in uniformity than is the case with the text of the Old Testament, is far more in assurance of what was originally written. It is easy to exaggerate the consequences of the difficulties mentioned. No other ancient classic compares with the Bible in the number of manuscript copies and translations in which it has been pre-

served. Of no other is the antiquity of extant copies so great. No other has had a hundredth part of the care bestowed on its transmission that has been given to the Bible. And, consequently, as has been estimated, important variations affect scarcely more than a thousandth part of the whole New Testament; while none of these discredits a single one of the great truths of the gospel. We may conclude, therefore, with the very careful and reliable editors of the biblical text, Westcott and Hort, that "the books of the New Testament [and, in a much less complete sense, the books of the Old Testament also], as preserved in extant documents, speak to us in every important respect in language identical with that in which they spoke to those for whom they were originally written." [10]

CHAPTER II

The Origin and History of the Version of the Bible Authorized by the Roman Catholic Church

Having learned something of the history of the Bible, its origin and transmission in the early times, we wish now to set clearly in order the main facts regarding the English version of the Bible approved by the Roman Catholic Church.

1. Roman Catholic Authorization

Accurately speaking, the Catholic Church has given formal authorization to no English version of the Bible. Still less has it given approval to any one English version exclusively. The authority of the Douay Version, into the history of which we must soon inquire, is that of certain Roman Catholic clergymen of the College of Douay, "confirmed by the subsequent indirect recognition of English, Scotch, and Irish bishops," and by its long use among English-speaking Catholics.[11] Similarly, the several "editions" of the Douay Bible, which have been so far revised through comparison with other English versions as to be very different from the original Douay, have received no expressed authorization from the Holy See.[12] They come before us usually with

the approval of some archbishop. Both the Douay Version proper, however, and those of the modern Catholic versions that are in general use, are based primarily on the Latin Vulgate. We wish, therefore, to learn, in simple but accurate fashion, the chief facts about that famous work.

2. Origin of the Latin Vulgate

(1) *The Old Latin*

"Vulgate," from the Latin *Vulgata Editio*, meaning 'the Current Version,' is a name originally applied to the Greek Septuagint and then to the Old Latin translation of the same, but given by the Council of Trent to the Latin version of the Bible made by the famous Christian scholar, Eusebius Sophronius Hieronymus, more commonly known as Jerome. Jerome was a Dalmatian, born about 340 A.D. After a life devoted to Bible study, he died at Bethlehem in the year 420. He came to make his translation and revision of the Bible in this way. In his time there existed the Latin version just alluded to, now called the "Old Latin" to distinguish it from Jerome's. The New Testament text of this Old Latin Version was that described above as the "Western Text." Its Old Testament text was that of the Septuagint. As a translation it was crude and literal; yet, in its original purity, faithful to the Greek. Just where it was made, or by whom, no one knows. Its date is the second century, or at latest the middle of the third century A.D.[13]

(2) *Jerome's Revision*

It was this Old Latin Bible that Jerome, at the request of Pope Damasus of Rome, in the year 382, first undertook to revise. There was much need of this revision, for the version had become much corrupted.[14] Jerome was easily the first biblical scholar of his day; and, although his facilities were, of course, very limited in comparison with those of modern scholars, he was excellently fitted for his task.[15]

He began with the Gospels. These he revised with care; though correcting, he tells us, "only those passages in which the sense had suffered marked change," so that his version might not differ too much from the customary one. The rest of the New Testament he revised but cursorily. This work, both good and poor, became the Vulgate New Testament.[16] After revising apparently the whole Latin Old Testament, Jerome made a second revision of the Psalms. This was the more carefully executed of the two, through comparison with the Hebrew and the Septuagint Greek. Yet both his exemplar and the copy he worked on were faulty, and his revision lacked the degree of accuracy reached in his own still later translation of the Psalms made direct from the Hebrew. His second revision, however, was the one that passed into the Vulgate. It was, therefore, a Latin translation of the Greek translation of the Hebrew.

(3) *Jerome's Original Translation*

Jerome's last and greatest work was a translation of the whole Old Testament direct from the Hebrew. In compliance with the wish of his bishop, though against his own judgment, he translated also two books of the Apocrypha, Tobit and Judith, which a friend had previously turned into Hebrew from the Aramaic.[17] All of this original translation, except the book of Psalms, was used in the Vulgate; and, in addition, from the Old Latin and Septuagint, the other five books of the Apocrypha and two supplements, all of which Jerome refused to revise. His work on the two apocryphal books and some others was done in haste; but to the Old Testament as a whole Jerome gave much more care, spending nearly fifteen years on its translation. It cost him a storm of denunciation because, leaving the Septuagint and Old Latin, he had translated directly from the Hebrew.[18]

3. The History of the Vulgate

(1) *From Jerome to the Council of Trent*

This Latin Bible of Jerome's gradually supplanted the Old Latin and the Greek Septuagint in the use of the Western churches. Circulating until the ninth century side by side with the Old Latin, the two were often mixed in the making of new copies. All the causes which we have already noted as tending to corrupt written copies of the Bible, were at work in

this case. Its history is therefore one of constant deterioration and attempted revision.[19] When printing came in, Latin manuscripts were chosen for printing without regard to their accuracy, and some sixty early editions served to spread their variations and corruptions. During the sixteenth century repeated attempts to revise the printed Vulgate were made.[20]

(2) *The Council of Trent*

At last the Council of Trent, in 1545, after much debate, declared: "The same old and Vulgate [or current] edition, which has been approved by long use for so many ages in the church itself, is to be regarded as authentic in public readings, controversies, discourses, and expositions, and nobody may dare or presume to reject it on any pretense." [21]

The name "Latin Vulgate," therefore, now stands for:

(*a*) The Old Testament, except the Psalms, translated into Latin from the Hebrew by Jerome.

(*b*) The Psalms in the Old Latin translation of the Septuagint Greek translation of the Hebrew, compared with the Hebrew and Greek and revised by Jerome.

(*c*) The apocryphal books of Judith and Tobit, translated into Hebrew from the Aramaic by a friend, and hastily translated from the Hebrew into Latin by Jerome.

(*d*) The apocryphal books of Wisdom, Ecclesiasticus, I and II Maccabees, and Baruch, with addi-

tions to Daniel and Esther, from the Old Latin unrevised.

(*e*) The Gospels in the Old Latin translation of the original Greek, compared with the Greek and carefully revised by Jerome.

(*f*) The rest of the New Testament in the Old Latin, cursorily revised by Jerome. (See Diagram 4.)

The meaning of this decision of the Council of Trent has been disputed. A reasonable Catholic view is that it did not condemn the Hebrew and Greek text, nor declare the Vulgate the best possible translation, still less faultless; but that, for the sake of unity and authority, it chose the Vulgate as best among Latin translations, and authorized it as the only version to be used in public worship, preaching, and controversies.[22]

(3) *The Sixtine and Clementine Editions*

Curiously enough, although the chief confusion had been caused by different editions of this one Vulgate version, the Council of Trent adjourned without stamping any particular edition with its approval. This matter was committed to the Pope. After much delay, Pope Sixtus V, in 1587, appointed a number of scholars to revise the Vulgate text. He ventured to revise their revision in arbitrary fashion, following chiefly the epoch-making but faulty edition of Robertus Stephanus issued in 1538–40. Sixtus's judgment as against theirs was usually wrong. Yet,

on the basis of it, he issued his famous Bull declaring that his edition was "to be received and held as true, lawful, authentic, and unquestionable"; adding after the word "public" in the phrase of the decree of Trent the words "and private"; forbidding any least unauthorized deviations in future editions from the readings he had adopted; and pronouncing excommunication against any who should disobey.[23]

But Sixtus died in 1590, and his enemies allowed his decree the burial of neglect, and suppressed his edition of the Bible. In 1592, under Pope Clement VIII, a new edition, hastily revised and differing in some thousands of places from the Sixtine edition, was published.[24] It is interesting to note how the Roman Catholic hierarchy met the dilemma in which it found itself, through setting aside a Pope's infallible decisions. They called their new edition by the old name "Sixtine," and issued an explanation by Bellarmine, a Roman Catholic cardinal, that not a few errors had crept into the former (the true Sixtine) edition "through the carelessness of the printers"; while Bellarmine's preface added that Sixtus himself had meant to recall and amend his edition—for which, unfortunately, there is no evidence. At the same time, the public was informed that some readings, although wrong, had been allowed to stand in the new revised edition, in order to avoid popular offense.[25] This Clementine Vulgate in its final edition (1598) became the authorized edition of the Roman Catholic Church. With many minor corrections, introduced without authority, it is to-day the

standard but imperfect text for all Catholic versions of the Scriptures, from which, according to a Bull of Clement, none have a right to vary.[26]

4. The Worth of the Vulgate

(1) *Its Canon*

In forming a just estimate of the comparative worth of the Vulgate Version of the Bible, one must take into account the validity of its Old Testament canon. In other words, ought these seven books which Protestants term the Apocrypha to be treated as canonical and published without discrimination from other Old Testament books, as is the case in all Catholic versions of the Scripture? As part of the Vulgate these books were declared canonical by the Council of Trent, which enumerates forty-six books and ends with this interesting proposition: "Now, if anyone receive not as sacred and canonical the said books entire with all their parts, . . . as they are contained in the Old Latin Vulgate edition, . . . let him be anathema." [27]

Some reasons for dissenting from this decision of the Council of Trent are evident: The Hebrew Bible excluded all these seven books, and in this matter its authority is better than that of the Septuagint. Different copies of the Septuagint contain different ones of these seven, showing a doubt regarding them when there was no doubt about the twenty-four Hebrew books which are equivalent to our thirty-nine. The Septuagint contained other books besides the

canonical books and these seven; and these others the Catholic Church itself regards as apocryphal.[28] An argument from such a list, therefore, proves nothing, or it proves too much. Moreover, it is the Hebrew Bible, not the Septuagint, that Catholics themselves read in the Old Testament Latin Vulgate, excepting the Psalms and the Apocrypha. (See Note 18.)

The New Testament writers, however familiar with these apocryphal works, never quote from them. The testimony of the church Fathers to the Apocrypha is neither unanimous nor decisive; while their quotations from other writings admittedly apocryphal, as if they too were Scripture, show that an argument built on the Fathers' reference to some of these seven as Scripture again proves nothing, or too much for the purpose.[29] After the third century the testimony of Christian scholars, including Jerome himself, is strong against treating these additions as integral parts of the Bible.[30] To justify decisions of Catholic Councils by an assertion of church unanimity in their favor, while ruling out as merely private opinion the mature judgment of representative members of that church, is to argue in a circle.[31] The Council of Trent itself, while styling these books "sacred and canonical," yet, in recognition of strong Catholic opinion against them, left open the question of a distinction among the sacred books.[32]

The truth seems to lie between the extremes of both Catholic and Protestant opinion. The intense

antagonism of the first Protestants toward the Apocrypha—an antagonism which itself attached a base meaning to that name, and was born of opposition to all that was Roman Catholic—cannot now be justified. Nor can the view held by many, of a wide difference in kind as well as degree of worth, existing between all canonical books on the one hand, and all noncanonical books on the other, be maintained at the bar of history. Between the sacredness and inspiration of the First Epistle of Clement, for example, which, it has been said, "was within an inch of getting in" to the Bible, and that of the Second Epistle of Peter, which was within an inch of being left out of the Bible, no broad chasm can be truly said to have existed. For all that, one need appeal to none but Catholics to show that, in the judgment of Christians of acknowledged weight, both the literary and religious character of these seven apocryphal books on the whole, and their history in the church, condemn as unjustifiable and misleading the practice of publishing them in the Old Testament volume without any sign of discrimination.[33] The suggestion of Jerome that these apocryphal books be read for moral instruction and edification—a suggestion adopted by Pope Gregory the Great, repeated in Article VI of the Church of England, and advanced by the Protestant practice of publishing them, either in a group by themselves between the Old and New Testaments, or separately—accords better with the demands of religion, history, and sound educational methods than either of these extremes. The practice

of the Roman Catholic Church, in printing at the end of the Vulgate the three books, III and IV Esdras and The Prayer of Manasses, as apocryphal but worthy of Christian perusal, corresponds to this precisely.[34]

(2) *Its Text, Translation and Transmission*

Besides this matter of its amplified canon, the question of the reliability of this Vulgate Latin Version, which was destined to play so large a part in the subsequent Catholic English versions, still remains. It has been shown already that the Vulgate was partly Jerome's translation of the Hebrew and partly the Old Latin Version, revised or unrevised. The Hebrew from which Jerome translated was substantially the same as that which we know as the "Received Text." Jerome had, however, only the "unpointed" text—that is, consonants without the signs that later stood for vowels; and popular prejudice in favor of the Septuagint led him to vary somewhat from the Hebrew.[35] The Old Latin Version which he used in the Psalms was, we have seen, itself a faulty translation of the Septuagint, which represents quite another type of Hebrew text. In the New Testament the Vulgate was a literal translation of the Western Greek text, marked by numerous interpolations and some serious omissions.[36]

What did Jerome do with this material? His translation is learned, graceful, and intends to be faithful. It gave to English Christianity a large

number of its most distinctive religious and theological words.[37] At the same time, its servility in reproducing the forms of Greek words and phrases without translating them has had a baneful influence, as is seen in the English versions based on it. Some of its renderings are so free as to be inaccurate.[38] Jerome not infrequently mistakes the meaning of a passage, and sometimes gives translations that suffer from doctrinal bias.[39] In estimating the worth of the Vulgate it is always to be borne in mind, too, that, other things being equal, a translation of the language in which a document was first written is never as reliable as a copy in that original language itself; still less is a translation of a translation. The Old Latin translation from which the Vulgate New Testament comes seldom meets the test of superiority that otherwise might belong to its origin in the second century, by showing certainly what was the Greek text at that time. Corruptions in the Vulgate itself, also, of which the present-day copies show many, some of them serious, must be taken into account. These corruptions have extended over centuries of transmission with but partial revisions. In such a case the only hope of near approach to what was originally written is through severely careful study and impartial treatment of the text.

(3) *Worth, Not Infallibility*

While, then, the worth of the Vulgate in some respects is considerable, the reader may be sure that it

has no just claim to preëminent superiority. He may be sure that no copy of the Vulgate in existence is possessed of such faultless accuracy as to justify its being called "the authentic version of God's words," bearing "all the evidences of infallible certitude." He may be sure that no copy has "come down to us unchanged from the time of Christ himself." [40] If the Hebrew and Greek manuscripts are themselves not without error, much less is this Latin translation infallible. Indeed, one cannot wonder that the French Catholic historian Richard Simon should wish to assert that "the [Roman Catholic] Church does not pretend that these translations are either infallible in all their parts or that nothing more correct can be had."

CHAPTER III

The History of the Catholic Version (concluded)

1. The Douay Version

(1) *Its Origin*

The sixteenth century witnessed in England a remarkable activity in the translating of the Bible into the English language. The English people, stirred anew by the spirit of the Renaissance and the Reformation, were eager to the point of excitement for the privilege of reading it. In chary response to their insistent demand, with which the Roman Catholics themselves had little sympathy, and as a measure of protection from what they regarded as the dangerous heresies of the Protestant English versions with their doctrinal annotations, Catholic ecclesiastics undertook their own translation of the Bible into English.[41]

In Elizabeth's reign many of them were virtually exiles, as the Protestants had been before them. One of these exiles, William Allen, an able scholar, in 1568 established an English college at Douay, Flanders. It was he, with several associates, who set on foot the English Version afterward known as the "Douay." In 1582, during a temporary removal of

the College to Rheims, the New Testament was first published; and is, therefore, often called the "Rhemish Version." The Old Testament, delayed for lack of funds, was issued in 1609–10, after the College had returned to Douay. The chief translator of both Testaments was Gregory Martin, of Oxford, "an excellent linguist, exactly read and versed in the Sacred Scriptures." [42]

(2) *Its Sources*

For the text to be translated, these English translators not unnaturally turned to the Latin Vulgate. The Vulgate, besides being approved by the Council of Trent, had long been the Bible of Catholic England. When their work was first done the standard Clementine edition had not yet appeared, but they revised their version in partial conformity with it later.[43] They had Hebrew and Greek texts before them, but were influenced by them only in minor matters.[44] They made some use, too, of the Genevan and other English versions.[45]

(3) *Its Translation*

The Douay was, in the main, a faithful version of the Vulgate, and uniform in its renderings. So good a judge as Scrivener has said that "no case of wilful perversion of Scripture has ever been brought home to the Rhemish translators." [46] Yet occasionally in their translation, and much more, of course, in their Notes, one finds the same controversial

wording which in some cases marked the Calvinists' Genevan Version.[47] The Douay's chief fault, however, is its blind English. Whether because the men engaged in the work were scholastics only, and, lacking that "touch of nature which makes the whole world kin," imagined that a repetition of foreign words could give the true "sense of the Holy Ghost" better than simple idiomatic English, or for some other reason, it is the testimony of unprejudiced Catholic scholars that much of their translation was harsh and obscure.[48] A chief cause of this obscurity lay in the extreme literalism of the translation—of which, as we have seen, the Vulgate furnished an unfortunate example. A very few instances of a large number of such words, which appeared in the Douay Version but have been removed in the several subsequent revisions are: "odible to God" (Romans I: 30), "exinanited himself" (Philippians II: 7), "Thou hast fatted my head with oil" (Psalm XXIII: 5), "after the Parasceve" (Matthew XXVII: 62), "longanimite" (II Corinthians VI: 6), "commessations" (Galatians V: 21), "keep the depositum" (I Timothy VI: 20), "as in that exacerbation" (Hebrews III: 15).

As a partial compensation, this literalism has enriched our English language with many words from the Latin that thereafter passed into good English and has given the Authorized Version some effective phrases. The fierce opposition which this version of the Scriptures met with in England perhaps helped

as much as anything to establish the Rheims Testament, and later the whole Douay Bible, in the affections of the English Roman Catholics.

2. The Revised Versions of the Douay

The need, however, of a thorough revision of the Douay Bible was soon felt. The unintelligible character of much of its English, the manifest errors in the Vulgate text employed, and the success of the King James Version, which they naturally emulated, emphasized this need.[49]

(1) *The Challoner Bible*

Yet the only largely effective work in this direction, thus far, has been that of Challoner, Catholic Vicar-Apostolic of London. In 1749 he brought out an edition of the Rheims New Testament, and later of the whole Douay Bible, "newly revised and corrected according to the Clementine edition of the Scriptures." This work was worthy. It remains within the obvious limitations of all translations from the Vulgate, as far as the substance goes. Yet its alterations of the language of the Douay Version were so many as to amount almost to a new translation. In these alterations one of the chief guides used was the Protestant Authorized Version of 1611. Indeed, so much of the phrasing was borrowed from this source that Newman (Catholic) concluded, as Cotton (Protestant) had done before him, that "Challoner's Version [of the Old Testament] is

even nearer to the Protestant than it is to the Douay." [50] And that the same holds in the New Testament, both have shown. It is therefore little less than amazing to find in the American edition of the Bible approved by Cardinal Gibbons, which, like the Denvir Edition before it, reproduces Challoner almost invariably, the statement over the Cardinal's name that this " is an accurate reprint of the Rheims and Douay Edition with Dr. Challoner's *Notes.*"

(2) *The Troy Bible*

The only other revision that has had any noticeable effect on subsequent editions is that known as the Troy Bible. This was the work of an Irish priest, Bernard MacMahon. He seems to have followed the King James Version only a little less than Challoner. In the New Testament he differs from Challoner in over five hundred places; in the Old Testament scarcely at all. So great was the popular adherence to Challoner that the first edition of the Troy Bible was set forth as " the fourth edition," evidently of Challoner, " revised and corrected anew." [51]

(3) *The " Authentic " Catholic English Version*

These Challoner and Troy revisions of the Douay are, then, the Bibles used by the Catholics of England and America.[52] Dixon's *Introduction* (Catholic) says: " This—Dr. Challoner's—is the Douay

Bible now current among the Catholics of this country." Cardinal Gibbons writes: "The Douay Version is authorized and legitimate for the faithful in their private reading." As his authorization of the Challoner-Douay shows, he calls this the Douay. To speak accurately, one generally finds in the hands of such American Catholics as have any English Bible the Challoner-Douay, with some minor variations. The editions usually bear, not Challoner's name, but that of some subsequent editor or of the archbishop who approves them.

It is evident, therefore, that one cannot speak accurately of any one English version of the Scriptures as the "Authentic Version of God's Words authorized by the [Roman Catholic] Church" read by the people in their homes.[53] The Latin Vulgate has been declared "authentic" by the Catholic Church; but people in American homes do not read much Latin. Neither the Douay nor the Challoner nor the Troy Bible has been authorized by the Catholic Church. The Troy revision is not the Challoner revision. The Challoner-Douay is not the Douay.

(4) "*Unchanged from the Time of Christ*"

Still less ground—if possible—is there for saying that this so-called Authentic Version "has come down to us unchanged from the time of Christ Himself." Subject to numerous changes, and all the vicissitudes of translation and transmission, these English Catholic versions all go back, in the chief part of the Old

Testament, to the same Hebrew text as that of the Protestant versions—a text which assumed its present form in the second century A.D., though coming down to the Catholic translators for most of that time in the Latin translation of the Vulgate. In the Psalms and some smaller parts, these Catholic versions go back to the Septuagint Greek Version, made before Christ, but transmitted to the English-American Catholic in the form of a translation of a translation of a translation. The books of the New Testament were, of course, none of them written until after Christ's time. The Challoner-Douay Version of these books, so far as it has borrowed from the Authorized Version, goes back to late copies of the received Greek text of the Antiochian type. In the main, it goes back, through the Vulgate, to the Old Latin translation of the second century and the Western Greek text which that represents. There are the strongest grounds for believing that "the truth as it is in Jesus" has come down to us substantially unchanged in all the versions. But it passes comprehension how any intelligent person, remembering the uncertainties of the Hebrew text, the looseness of the Septuagint, the amplifications and omissions of the Western Greek text, the varieties of the Old Latin version, the checkered history of the Vulgate itself, and then the variations in the Catholic English versions of the Vulgate, could speak of Challoner, Douay, or Vulgate as an "Authentic Version . . . which has come down to us unchanged from the time of Christ Himself."

(5) *Worth of the Challoner-Douay Version*

As a translation, the Challoner-Douay is a vast improvement over the harsh, un-English English of the Douay Version. One may read chapter after chapter and fancy one is reading from the King James Version; while, to turn to the Douay, made only thirty years before King James's translators did their work, seems like turning to a strange tongue.

For all this, Challoner and his successors have followed the Vulgate in retaining, interspersed among Old Testament canonical books, seven books which, as we have seen, were rejected by the author of the Vulgate translation himself, have been adjudged a distinctively lower class of writings by many Catholics since, and have no valid claim to such equality. Out of servile adherence to the Vulgate, they have retained as genuine such passages as Mark XV: 9–20, which, in the light of present knowledge, certainly should not be retained without some indication of their very doubtful character; and others, like I John V: 7b–8a, which have no rightful place in any true Bible.[54] Despite revisions, they have left, for example in the Gibbons Edition of the Challoner-Douay—one of those commonly sold in America in this year of our Lord 1907—such words and sentences as the following, unintelligible or misleading to most English readers:

Psalm XXII (XXIII): 5, "My chalice which inebriateth me, how goodly it is!"

Psalm XLVIII: 6 (XLIX: 5), "The iniquity of my heel shall encompass me."

Psalm CV (CVI): 33, "And he distinguished with his lips."

Acts XII: 3, "Now it was in the days of the Azymes."

Acts XVI: 16, "A certain girl, having a pythonical spirit."

James V: 17, "Elias was a man passible like unto us."

I John IV: 3, "And every spirit that dissolveth Jesus is not of God."

(6) *Testimony of Catholic Translators from the Hebrew and Greek*

Happily, there have not been wanting Catholic scholars in England and America, who, appreciating the facts above mentioned, and believing with the Catholic Geddes that "translating from a translation is a strange idea," have undertaken more accurate and more intelligible versions direct from the Hebrew and Greek. One of these, Archbishop Kenrick of Baltimore, between the years 1849 and 1860, translated the whole Bible. The New Testament part he called, "A translation of the Latin Vulgate," believing that in the New Testament books the readings of the Vulgate were generally to be preferred. Even here he freely adopts renderings from a former Catholic version from the Greek by Lingard, and from the Authorized English Version.

In the Old Testament part, though the title "Revised Edition of the Douay" is still maintained, he tells us plainly that, while respecting the Latin Vulgate as an authentic version, he has generally preferred the readings of the Hebrew text; and although, of course, delivering himself from any sympathy with the "peculiar tenets" of the Protestant version, says distinctly that this version is better than those made from the Vulgate. But Kenrick's version is not wanted by Catholics. It is out of print.

The most recent attempt of this sort is a version of the Four Gospels by Francis A. Spencer, O.P. This follows the best modern editions of the Greek text and the English Revised Versions, and is pronounced by Gigot, of the Catholic Seminary in Baltimore, "in several respects the best translation of the Gospels." But he is compelled to add with reference to it: "It is not probable, however, that this 'New Version' will meet with a more lasting success than the various independent [Catholic] translations of the Gospels which have preceded it." [55]

Unhappily, none of these translations direct from Hebrew or Greek has been approved by the Catholic Church or by Catholic churchmen generally. So persistent has been Roman Catholic devotion to the ancient but faulty Vulgate, and to the obscure and uncouth Douay Version of the Vulgate, that little encouragement, thus far, has been given to more accurate translations from the languages in which the Bible was originally written.

CHAPTER IV

The Origin and History of the English Revised Version of the Bible, American Standard Edition

The history of the English Bible may be divided into three periods. The first period begins with Anglo-Saxon paraphrases of parts of the Scriptures, and is completed in the Wyclifite Bible of the fourteenth century; the second includes the sixteenth century versions of Tyndale and his numerous successors, and culminates in the Authorized Version of 1611; the third is marked by the English-American revisions of the nineteenth and twentieth centuries.

THE FIRST PERIOD

The first period—from the beginning to Wyclif—is distinguished by translations from the Latin Vulgate only. Contrary to the Christian practice in Egypt, Armenia, and in Rome itself, where the people, almost from the beginnings of Christianity, read the Scriptures in their own tongue, the Western Church for a long time gave the people of England and other countries only the Latin Bible. The church's appeal was made largely through pictures, rude songs, and, later, the religious drama; its strength was in ceremonials and moral discipline.

1. The Anglo-Saxon Paraphrases

The first Anglo-Saxon versions of the Scriptures were poems. In the seventh century a poetic paraphrase of Old Testament history and other Scriptures was made by Cædmon, a monk of Whitby, England. This is the earliest Anglo-Saxon translation known. In the eighth century Aldhelm and Guthlac put forth an interlinear version of the Psalter; Eadfrith, Bishop of Lindisfarne, translated parts of the Gospels, and the Venerable Bede a portion of the Gospel of John and the Lord's Prayer. In the ninth century there was another Psalter in Anglo-Saxon. In the tenth century parts of the book of Exodus and the Psalter were translated by King Alfred, while Ælfric, Archbishop of Canterbury, translated the Gospels and seven books of the Old Testament. There exist also an Anglo-Saxon version of the Gospels by an unknown hand, of somewhat later date, and, in manuscript form, several copies of the Psalter, produced shortly before the Conquest, and three Anglo-Norman translations of the Gospels, dating from the time of William III to the time of Henry II.

From the thirteenth century we have a metrical paraphrase of stories from the Gospels and Acts—the earliest known translation of any part of the Bible into Old English as distinguished from Anglo-Saxon. To the first half of the fourteenth century belong two prose versions of the Psalms. In one of these the first Psalm begins:

Blessed be the man that ȝed nouȝt in the

counseil of wicked: ne stode nou3t in the waie of sin3eres, ne sat nou3t in fals jugement. Ac hijs wylle was in the wylle of oure Lord; and he schal thenche in hijs lawe both da3e and ny3t.

2. The Wyclifite Bible

The work of John Wyclif (1324[?]–1384) and his followers distinguishes the fourteenth century. Wyclif was a priest. He loved the plain people. For their sake he brought out, about 1383, the first entire Bible in the English language.[56] The work was not all his own. He translated the Gospels certainly and, almost certainly, the rest of the New Testament. His friend, Nicolas Hereford, Vice-Chancellor of Oxford, translated most of the Old Testament. Wyclif probably did the rest.[57] A revision, in which the English of the Old Testament especially was improved, was begun perhaps under Wyclif's supervision, and, after his death, was carried on by Purvey and other friends and followers of Wyclif, and published in 1388.[58]

(1) *Genuineness of the Wyclifite Bible*

It has sometimes been questioned whether Wyclif did give the people of England their first English Bible. Sir Thomas More, in the sixteenth century, said he had seen English Bibles "written long before Wycliffe's times." There is reason to believe More mistook the age of one of the Wyclifite versions. Of other complete Bibles than Wyclif's, belonging to

the fourteenth century or earlier no vestige can be found; except the theory recently advanced by a learned Catholic author, that the Bibles known for centuries as Wyclifite were not Wyclif's in any sense, but were the Bibles to which More refers, authorized by the Catholic Church.[59] This theory, though ingeniously defended, ignores altogether part of the evidence for Wyclif's authorship, and a verdict of "not proven" must be entered.[60]

(2) *Wyclif's Fitness for His Work*

In respect of character, intelligent ability, and purpose as a translator, Wyclif has been justified both by his works and by his fellow men. Milman, in his *History of Latin Christianity*, says: "His [Wyclif's] austere, exemplary life has defied even calumny." His best biographer, John Lewis, records that he was acknowledged learned, able, and earnest by the ablest men of his day. Of his ability, Henry Knighton, who had no patience with Wyclif's work as a translator, says: "In philosophy Wycliffe came to be reckoned inferior to none of his time."[61] In his life, as recorded by his bitterest enemies, there is abundant evidence of his sacrificial and dauntless heroism.[62] His dominating principle—and in this lay his offense—was that, not the church, still less the Pope, but the Bible, should be the guide of the people's life, and to be this it must be an English Bible.[63] From this principle came the great work of his life.

(3) *Character and Influence of Wyclif's Work*

The source of Wyclif's Bible, like that of the paraphrases before it, was the Latin Vulgate. In consequence, this version had all the faults of the faulty Latin. Wyclif and his fellow laborers knew little or nothing of Hebrew or Greek. The Wyclif translation of the Latin was very literal and often awkward—a fault somewhat overcome in Purvey's revision.[64] For all this, Wyclif's undying glory is that, with little help from predecessors, and despite the opposition of the church authorities, he gave to England its first entire Bible in the native tongue.[65] The influence of this work was felt in the conflicts over the Bible in the time of Henry VIII, and from its victories then has come down to us. Besides this, no small part of the English of Wyclif's Bible is the English of our Bibles still. In the next section we shall have to do with William Tyndale, the great Bible translator of the sixteenth century. Yet here already we must note that, while Tyndale's work, in its far more reliable Hebrew and Greek sources and in its faithful, scholarly translation, was new, and his English more modern, the elementary basis of the language of his English Bible, and so of the language of our Revised Bibles to-day, is in Wyclif's work. One can hardly set before himself any familiar passage, like the following from Wyclif's New Testament, without acknowledging this debt (only the modern y, g, and v are inserted):

Romans XII: 1, 2. Therfore, britheren,

> Y biseche you bi the mercy of God, that ye gyve youre bodies a lyvynge sacrifice, hooli, plesynge to God, a lyvynge servyse reasonable. And nyle [not will] ye be confourmyd to this world, but be ye reformed in newnesse of youre wit, that ye preve [prove] which is the wille of God, good and wel plesynge and parfit [perfect].[66]

THE SECOND PERIOD

3. The Tyndale Bible

The second, and in some respects most important, period in the development of the English Bible begins with William Tyndale (1484[?]–1536) and culminates in the Authorized Version of 1611. For one hundred and fifty years a few English manuscript Bibles had been copied from time to time, and were read by a few, though not without danger from the authorities.[67] These Bibles were not in sixteenth century English, however; they were not translated from the original languages of the Bible; they were not printed; and they were not circulated freely in the hands of the people.

But the world was advancing. The fourteenth century had heralded the dawn of a better day: the sixteenth witnessed the full daybreak. In 1455 the first book printed in Europe with movable types had been published. It was a Latin Bible. A revival of the study of the ancient classics had set in. Latin was no longer to be the sole language of "the faith-

ful," nor Hebrew and Greek the despised weapons of "heretics." Dictionaries and grammars of the Hebrew and Greek languages had been prepared. In 1488 the first printed Hebrew Bible had been issued. In 1516 the famous scholar Erasmus published his Greek New Testament. In 1517 the free spirit of the Reformation found expression in Luther's theses, and only a little later in England's break with Rome. Then came William Tyndale's opportunity.[68]

(1) *Tyndale's Work*

He was a man of clear vision and heroic determination. Himself a priest of the church, he recognized the fact, to which apparently no less a Catholic than Cardinal Bellarmine bears witness, that the church of his day was sadly lacking in education, in moral discipline, in real religion.[69] The primary need, as he conceived it, was an English Bible translated from the Hebrew and Greek into the language of the people. Repulsed by the churchmen of his native land, he sent forth from Worms, Germany, in 1525, his first edition of the New Testament in English. Despite ecclesiastical prohibition, the book circulated in England by hundreds.[70] Within ten years Tyndale added a translation of the Pentateuch and the book of Jonah, and a careful revision of his New Testament. All this excited fierce opposition. Tyndale's opinions were condemned, and his Testaments, so far as possible, confiscated and burned. In 1536, having been betrayed by certain agents, when at Ant-

werp, he was strangled to death and his body burned at Vilvorde, Belgium, near Brussels. Yet Tyndale was successful. His dying words were, "Lord, open the king of England's eyes." Within a year of his death, the whole Bible in English, including his own translation of the New Testament, was freely circulated in his native land by order of the King of England himself.

(2) *Tyndale's Character*

Certain Roman Catholic teachers of repute have lately repeated aspersions on Tyndale's character, learning, and purpose in translation, belittling the worth and reliability of his version of the Scriptures.[71] What are the facts? That he was a man of conscience and heroic resolution his life as an exile, and his death as a martyr to the cause he loved, give unimpeachable witness. The same moral fiber is revealed in his words, anticipatory of his fate: "In burning the New Testament they did none other than I looked for; no more shall they do if they burn me also, if it be God's will it shall be so. Nevertheless, in translating the New Testament I did my duty and so do I now. . . ."[72] In such controversies as that with Sir Thomas More, he was sometimes, though not without severe provocation, needlessly virulent.[73] Yet he was a man of marked humility, unselfishly subordinating himself to his great aim of giving the best possible translation of the Bible to the English people.[74]

(3) *Tyndale's Scholarship*

What of Tyndale's scholarship? He spent at least eleven years at Oxford and Cambridge Universities. In 1903 a Roman Catholic professor describes him as "a Franciscan priest who, having turned out a Protestant, undertook to publish a translation of the whole Bible from the original text, though he had but little knowledge of Hebrew." But in Tyndale's time his contemporaries who knew him, even though they were ardent Catholics and bitterly hostile to Tyndale's work, bore witness to him as "a man of right good living, studious and well learned in Scripture," a scholar of "high learning in his Hebrew, Greek, and Latin." [75]

(4) *Tyndale as a Translator*

As a translator, Tyndale was independent, minutely careful, conscientious. He did not discard the Latin Vulgate nor despise the help of modern versions. He was guided somewhat by Luther's German Bible; still more, though chiefly in the matter of English phraseology, by the Wyclifite versions.[76] Yet he used all these as a scholar, with main reliance on the Hebrew and Greek Testaments. His version had faults of inexactness and uncouth style. Yet it is the all but unanimous testimony of scholars that for felicity of diction, Tyndale has never been surpassed.[77]

(5) *Tyndale's Purpose*

His dominating purpose may be fairly stated in his own words. He never wrote, he declares, "either to stir up any false doctrine or opinion in the Church, or to be the author of any sect, or to draw disciples after me, or that I would be esteemed above the least child that is born, but only out of pity and compassion which I had, and yet have, on the darkness of my brethren, and to bring them to the knowledge of Christ."

(6) *Tyndale's Influence*

Tyndale did not live long enough to translate the whole Bible. But, besides the parts published in his lifetime, he translated and bequeathed to his successors the Old Testament books from Joshua to II Chronicles, and certain liturgical epistles from the Prophets and the Apocrypha.

The influence of Tyndale's work on our standard English Version can scarcely be exaggerated. Respecting that part of the Bible which he translated, it has been estimated that no less than eighty per cent of his translation has been retained in the Old Testament and ninety per cent in the New. The authors of the English Revised New Testament of 1881 say of the Authorized Version of 1611: "The foundation was laid by William Tyndale. His translation of the New Testament was the true primary version. The versions that followed were either substantially reproductions of Tyndale's translation in

its final shape, or revisions of versions that had been themselves almost entirely based on it." [78] A hint of this may be given in even a verse or two (with spelling modernized):

Philippians II: 5–8

Tyndale	American Revised Version
Let the same mind be in you that was in Christ Jesus, which being in the shape of God, thought it not robbery to be equal with God. Nevertheless he made himself of no reputation, and took on him the shape of a servant, and became like unto men, and was found in his apparel as a man. He humbled himself, and became obedient unto death, even the death of the cross.	Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

CHAPTER V

The History of the American Revised Version (continued)

It is easy to remember the great works of Wyclif and Tyndale. In order to prevent confusion through the numerous works succeeding theirs, it will help if we set them down plainly, with their dates. The last four are simply revisions of their predecessors.

1525, Tyndale's Bible.
1535, Coverdale's Bible.
1537, Matthew's (Rogers's) Bible.
1539, The Great Bible.
1539, Taverner's Bible.
1560, The Genevan Bible.
1568, The Bishops' Bible.

Next after these, setting aside the Rheims-Douay Version of 1582 and 1609, already described, came the Authorized Version of 1611. (See Diagram 3.)

1. The Coverdale Bible

Myles Coverdale was an Augustinian friar, whose heart was against church abuses, but whose mild temper made him a willing follower, anxious to avoid offense, rather than an intense leader like Tyndale. At the suggestion of Thomas Cromwell, Minister of State, Coverdale undertook a translation of the

Bible.[79] In this work he proved himself honest and humbly receptive of the truth. Though knowing something of Hebrew, his Bible was not from the Hebrew and Greek, but was "faithfully and fully translated out of the Douche [German] and Latin." Yet he made large use of Tyndale's work from the originals, so far as that went. This and the Zurich German Bible of 1529, were his chief guides.[80] In conserving the great end—a true reproduction of the original writings—Myles Coverdale's work was of a subordinate sort. Yet his contribution was noteworthy, (1) because he gave the first complete English Bible in the sixteenth century; (2) because he revised and secured circulation for what was practically Tyndale's New Testament; (3) because he was the author of many Bible words and phrases of lasting worth and beauty.[81] Coverdale's Bible was the first to include the Apocrypha, but with a heading that distinguished it clearly from the canonical books.[82]

(1) *King Henry VIII and the Licensed Bible*

Strange as it may seem, the first edition of Coverdale's Bible (1535) was not suppressed by the Government. The popular demand for the Scriptures in England was making itself felt through the Government and through Convocation, even while Tyndale was in prison.[83] Archbishop Cranmer and some of the bishops were heartily in favor of English versions. King Henry VIII was sympathetic toward the New Learning, if it did not interfere with his

authority.[84] Though always a Catholic in temperament, because of his divorce from Catherine of Aragon and marriage to Anne Boleyn, he had, in 1534, completed a rupture with the Pope of Rome, which was even in Wyclif's time becoming inevitable. This fact, and his ambition to be himself supreme head of a united nation with a national language, which an English version would promote, made Henry the more ready to favor the use of the English Bible and encourage reverence for its authority. The powerful but heartless primate, Cromwell, also had ambitions of his own to advance. So it came about that when Coverdale's second edition was ready, in 1537, it was "set forth with the king's most gracious license."

(2) *The Primary Reason for the Licensed Bible*

Yet neither King Henry nor Thomas Cromwell, however self-seeking and self-willed, could ever have used the desire of the English people for the Bible in their native tongue, or the earnest purpose of Tyndale and his successors to satisfy that desire, for a support to their selfishness, if this desire and purpose had not first existed as the primary cause of Bible translation.[85]

(3) *Coverdale's Purpose*

What Coverdale's purpose in his work was is honestly stated in his Prologue: "To say the truth before God, it was neither my labor nor desire to have this work in hand; nevertheless it grieved me that other

nations should be more plenteously provided for with the Scripture in their mother-tongue than we. . ." [86] "I . . . have with a clear conscience purely and faithfully translated this out of five sundry interpreters, having only the manifest truth of Scripture before mine eyes. . . ." [87]

2. The Matthew's Bible

The name Matthew's Bible was given to a compilation of Tyndale's and Coverdale's translations, edited and published in 1537 by John Rogers, under the name of Thomas Matthew. John Rogers was a Cambridge graduate of 1525, and a clergyman who gradually withdrew from Rome. He was an honest and earnest but bigoted reformer, who, having approved the burning of Joan of Kent, was himself a brave martyr under the persecutions of Queen Mary.[88] A friend of Tyndale, Tyndale had left in Rogers's hand his unpublished translation from the Hebrew of the Old Testament from Joshua to II Chronicles. It is almost certain that this, with Tyndale's Pentateuch, the remaining books of the Old Testament from Coverdale's version, and Tyndale's New Testament, formed Matthew's Bible. Rogers's own work on it was that of an editor. Yet his biographer shows that his editing was laborious and careful—an example of his independent and sound judgment being his omission from Psalm XIV of three verses which Coverdale, mistakenly following the Vulgate, had put in.[89] Despite the fact that

about two thirds of the translation was by William Tyndale, whose works had been publicly burned and himself, with King Henry's acquiescence, strangled only the year before, this Bible was not only licensed by the King, but expressly permitted to be "sold and read of every person without danger of any act, proclamation, or ordinance heretofore granted to the contrary." In Matthew's Bible was found the constituent character and form that distinguished the Protestant English Bible down to and including the Authorized Version of 1611.

3. The Great Bible

Several revised editions now followed. One was the Great Bible of 1539. This was a revision, by Coverdale, the tireless reviser, and others, of the Old Testament of Matthew's Bible (Tyndale's and Coverdale's work) and of the New Testament of Tyndale. Unfortunately, many small additions were introduced from the Latin Vulgate, whose tendency to incorrect expansion of the thought of the Scripture writers has been noted.[90]

4. Taverner's Bible

Taverner's revision, also of 1539, was, for Protestant versions, comparatively unimportant. Richard Taverner was a lawyer and a good Greek scholar, but not a Hebraist. The Old Testament of later versions was little affected by his edition. In the New Testament, where naturally his work was best, a few happy renderings of his have become permanent.

(1) *"Back Only to the Days of Henry VIII"*

These, then, were the English Bibles published during King Henry's reign. It has been said that "the Protestant Version goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons." How grossly incorrect this is in the case of the present Revised Bible will be seen later. Yet even of those versions that had not the advantage of the most ancient New Testament manuscripts the statement is a surprising one. For Tyndale and his successors, except Coverdale, went back to the traditional Hebrew and Greek text, in late copies indeed, but reaching back to at least the end of the second and third centuries respectively. Some of them used also the Latin Vulgate, and so shared with the Catholics whatever advantages accrue from that.

(2) *"For Obvious Reasons"*

Just what is meant by the Protestant version being "gotten up for obvious reasons" is not clear: whether personal reasons (of Henry VIII) or Protestant reasons (of the Protestant translators). No one questions the mixed character of the motives of King Henry above described; but those motives could no more vitiate the work to which Tyndale and his followers gave their lives than the blood upon the hands of Queen Mary could stain the saintly devotion of a Rowland Taylor. The obvious reason for the work of Tyndale, Coverdale, and Rogers was that they believed themselves called of God to give the

people a faithful version of the Bible in a language they could understand.

5. The Genevan Bible

The Genevan Version took its name from Geneva, Switzerland, whither many Englishmen had fled, to escape the Roman Catholic persecutions in the reign of Queen Mary. There, in 1557, Whittingham—one of the nonconforming clergy and a brother-in-law of John Calvin—had completed a revision of Tyndale's New Testament, in accordance with the Greek. This New Testament, itself re-revised, together with the Old Testament of Matthew's Bible, compared with excellent Latin, German, and French versions and thoroughly corrected, was issued in 1560 by a company of Genevan pastors, including Whittingham himself, John Knox, and Coverdale.[91]

The Genevan Bible was abreast of the soundest scholarship of the times, though the text on which it, like the rest, depended was still faulty. It enjoyed an immense popularity, not only till the publication of the King James Version in 1611, but for half a century after that. Its notes were strongly Calvinistic, and, in a very few instances, its translation gives some ground for the charge of Roman Catholic critics that "English Protestants corrupted the text" for dogmatic ends.[92] With these rare exceptions, the Genevan revisers made their work square with their pledge that "in every point and word" they had "faithfully rendered the text."

6. The Bishops' Bible

The last of these six sixteenth-century Bibles was the Bishops' Bible. The Genevan Bible was Puritan; the Great Bible—the then Authorized Version—was of inferior worth. So the bishops set to work on a new revision. Taking the Great Bible as their basis, save where "it varieth manifestly" from the Hebrew and Greek, they sometimes followed it where the Genevan Version was far more accurate. "Bitter or controversial notes" were excluded, and wisely so; for such notes had often obscured the true sense of Scripture. The several parts of the Bishops' Version, done by different translators, were of varying merit. Although authorized by Convocation, it was unpopular, partly because of a certain ornate and artificial style of language, very different from the simplicity of the other English versions.

7. The Authorized Version

(1) *Its Scope*

The King's Bible, or so-called "Authorized Version," was itself a revised version, like those before and after it.[93] Undertaken in 1604 at the suggestion of the Puritans, ordered by King James I, and executed under the supervision of the Anglican bishops, this version aimed to be nonsectarian within the limits of Protestantism. Not any one man or party, but fifty-four men, including Anglicans and Puritans, theologians and linguists, were chosen to do the work.

They did it in six companies, each man translating the part assigned to his company, and then submitting his translation to his associates. Finally, a representative committee reviewed the work and passed on difficult points.

(2) *Its Sources*

The Bishops' Bible, being the Authorized Version at the time, was named as the basis of the new revision. The revisers, however, were to adhere to it only "as far as the truth of the original would permit." In fact, of the English translations, they followed chiefly the Genevan, and next the Rhemish.[94] Unfortunately, they had only a poor copy of the Hebrew Old Testament, though some recently made Latin translations of the traditional Hebrew and the Syriac were helps. In the New Testament they were not much better off, depending chiefly on a copy of the Greek Testament which was based in turn on a Greek text made from only a few manuscripts, no more than two of which were ancient.[95]

(3) *Its Worth*

King James's translators were men of sound scholarship, and they made the best of their materials. They worked for two years and nine months with painstaking industry, and in 1611 published their work. Because of a lack of sufficient coöperation between the companies, it is uneven in quality. Much of it is forceful and happy in expression. Its sharp-

est critics have been able to point to only a passage here and there that gives a suspicion of dogmatic bias.[96] The "studied variety of renderings" given to one and the same word sometimes obscures the meaning, though perhaps adding to the elegance of the translation. Indeed, it has been remarked of the Old Testament especially that the "splendid stateliness of the English version sometimes makes us blind to the deficiencies in the sense." Catholic and Protestant concur in the verdict that "the English of the Authorized Version is the finest specimen of our prose literature at a time when English prose wore its stateliest and most majestic form."[97] Yet the Version's stateliness does not bar out simplicity. Ninety per cent of its words are Saxon.

Meeting with strong opposition at first—for, as its authors naïvely say, "cavil, if it do not find a hole, will be sure to make one"—the Authorized Version has yet stood for nearly three hundred years the Bible of the English-speaking people, and is still largely in popular use.[98]

CHAPTER VI

The History of the American Revised Version (concluded)

THE THIRD PERIOD

1. The English Revised Version

After the Authorized Version of 1611, came a long pause in Bible translation. Neither material nor scholarship was ready for a united and effective advance. At last, in 1870, the third period in the history of the English Bible was marked by the inception of the English Revised Version. The feeling one may have that, after so many revisions in the sixteenth century, nothing further should be necessary, or that the Authorized Version is "good enough," is soon dispelled by a little consideration of the facts.

(1) *Reasons for Revision*

The natural growth of language, with its changes of meaning, of itself makes periodic revision a necessity. King James's translators had not always made correct translations. The numerous errors of copyists of Bible manuscripts were no longer being repeated; but even the printed Bibles contained mistakes, sometimes serious, more often ludicrous. For instance: the edition of the Authorized Version of

1638 makes Numbers XXV: 18 say, "They vex you with their wives" ("wiles"), and that of 1682 makes the divorce law of Deuteronomy XXIV: 3 say, "If the latter husband ate her" (for "hate her").[99] Mechanical means and clerical skill have been marvelously improved, preventing a repetition of such errors.

Moreover, the growth in the scientific spirit with its love of accuracy, together with a notable advance in studies that bear particularly on biblical knowledge, must be taken into account. There is now a long list of scholars whose lives are given wholly to the study of ancient languages. In the Old Testament it is necessary, as yet, to use chiefly the "Received Text," for lack of more perfect Hebrew witnesses;[100] but large additions to the vocabulary and knowledge of the Hebrew language have been made lately through the study of Arabic and other languages related to the Hebrew.[101] The study of Sanskrit—older sister to the Greek—an appreciation of the Hebraistic Greek of the Bible, as distinguished from classical Greek, and the use of the comparative method in studying language, have been of similar help in understanding the New Testament. In both Old and New Testaments the advance in geography, geology, history, and archæology have made it practicable to reproduce with far greater accuracy than was formerly possible the statements of the Bible writers. Encouraged by these helps, biblical scholars have done much since the middle of the eighteenth century, and especially during the last fifty years, in collecting

Bible manuscripts, examining their text, comparing and grouping them; so that their genealogy, age, and other characteristics may determine what weight ought to be given to their testimony as to what was originally written.

Together with all this, and more important than any other one fact, is the acquisition in the last sixty years of manuscript copies of the Bible, and particularly of the New Testament, that are regarded by nearly all competent judges as far more ancient and true to the original Scriptures than anything before available. We have seen that there are five ancient manuscripts entitled to preëminence in this respect. Not one of these was available as a continuous text when the Authorized Version was made in 1611. The Douay translators and Challoner paid small attention to the Greek; but most of these manuscripts they could not have used had they wished. Only one, and that the least valuable, was used by King James's translators at all: from it they had merely select readings. Two of the oldest and best three were not known to exist until 1844 and 1859 respectively; and the other was concealed in the Vatican Library, beyond the reach of investigators, until 1862. Even the Alexandrian Manuscript, which stands perhaps fourth in value, was not in use as a whole till 1786—one hundred and seventy-five years after the Authorized Version was completed. Besides this, a large number of later manuscripts and some ancient versions were at that time almost wholly uncollected and unused.[102] (See Diagram 1.)

(2) *The Workers and the Work*

It was in the light of these facts that the English Revision was undertaken in 1870. Private translations or revisions of parts of the Bible had been attempted from time to time by individual scholars, and concerted effort was urged in printed publications and in debate.[103] At length, through a Revision Committee of the Convocation of Canterbury, two companies of English scholars, members of the Church of England and Nonconformists, were appointed—one to revise the Old Testament, the other the New. Of important religious bodies, only Roman Catholics had no share in the work. Cardinal Newman was invited, but declined. After the work was begun, the coöperation of American scholars was sought and given; but the version, in its original form, remains a distinctively English revision. In all, about eighty biblical scholars coöperated in the work.

The utmost care was taken. Each passage was gone over three times, and no change was made unless approved by two thirds of the Revisers. Some ten years were spent on the New Testament, which was published in 1881; and upward of fourteen years on the Old Testament, which appeared in 1885.[104] A revision of the Apocrypha was no part of the original plan, but this has since been made, and published by the University presses. "The labor," say the Revisers, "has been great, but it has been given ungrudgingly." And the result has justified the effort.

It is true, the Revision has been sharply criticised. To some the changes made—especially in the New Testament—are too many, and the alternative readings too often noted. Accuracy, it is said, has been gained at too great a cost of musical cadences.[105] It may be so. But those whose chief care is to know just what was originally written will agree that "in translations it is required first, as Saint Paul says of stewards, 'that a man be found faithful,' not musical." And all who revere the great reviser Jerome will wish to remember his incisive words about certain Christians of his day who "mistook ignorance for piety": "If they do not like the water from the pure fountain head, let them drink of the muddy streams."[106]

(3) *Distinctive Features*

The results of this revision may be summarized as follows:

(*a*) The Old Testament text is still the "Massoretic," or "Received Text," though occasionally corrected by the ancient versions. It will be remembered that this means that our present English Bibles in the Old Testament go back to a copy of the date of 1009, and many later copies, of a text that was current in the second century A.D. The Septuagint, made before Christ, and other ancient versions, it will be understood, corroborate the main substance of this text, while correcting it in passages where they vary from it considerably.

(*b*) The New Testament text has been corrected

according to the best Greek manuscripts, particularly those of the fourth century already described. The text of these fourth century copies, which must, of course, have been older than the copies, belonged, as we have seen, to the ancient Neutral group. Our Revised New Testament is, therefore, closely related to the New Testament writings themselves. Even that part of it that may still claim affinity to the Greek received, or Antiochian, text, which Tyndale and his immediate successors used, though later than the Neutral type, is still ancient. To say, then, that "the Protestant Version goes back only to the days of Henry VIII of England," is no more true than it would be to say that the Catholic English versions go back only to the days of Queen Elizabeth. It is estimated that the text of the Revisers differs from that of the Version of 1611 in no less than 5,988 readings. It should be noted, however, that only about one fourth of these involve changes in the subject-matter; and only a very few affect the sense largely. The meaning of passages is often illuminated by this return to a more correct text. A spurious passage here and there—like I John V: 7b, 8a, about the "Three Heavenly Witnesses," retained in the King James and Challoner-Douay Versions — has been dropped. Many small interpolations have been removed, and doubtful passages marked doubtful.[107]

(*c*) *Mistranslations* have been corrected. For instance II Kings VIII: 13, "But what, is thy servant a dog that he should do this great thing?" is corrected to, "But what is thy servant, who is but a dog, that he should do this great thing?" As so often,

the Challoner-Douay translation of this is blind: "But what am I thy servant a dog, that I should do this great thing?" [108]

(*d*) *Inexact Translations* have been improved. Luke III: 23, "And Jesus himself began to be about thirty years of age," corrected to, "And Jesus himself when he began to teach was about thirty . . ."; and I Corinthians IV: 4, "For I know nothing by myself," corrected to, "For I know nothing against myself," are two instances out of many. In these two passages the Challoner-Douay Version has, again, literal renderings which seem dubious: "And Jesus himself was beginning about the age of thirty years;" and "For I am not conscious to myself of anything."

(*e*) The rendering of *Tenses* has been conformed more exactly to the Hebrew and Greek uses. Mark IV : 37, "so that it [the ship] was now full," changed to, "insomuch that the boat was now filling" is an example which sailors will appreciate.

(*f*) A few of the many *Obsolete Terms* have been replaced by English that can be understood. Two or three examples are: "taches" (by "clasps"), "wimples" (by "shawls"), "cotes" (by "folds"), "to ear" (by "to plow").

(*g*) Some words that have *changed their meaning* are discarded for other words that now express the old sense. Illustrations are: "vagabond" (for "wanderer"), "harness" (for "armor"), "peep" (for "chirp"), "conversation" (for "behavior"), "carriage" (for "goods").

(*h*) *Certain Obscure Phrases* have been clarified.

For instance: I Timothy III: 13, "For they that have used the office of a deacon well purchase to themselves a good degree," is translated, "For they that have served well as deacons gain to themselves a good standing."

(*i*) *Varieties* in rendering that were suggestive of differences not in the Greek have been made uniform. For example, John XV, "abide" throughout: not sometimes "abide," sometimes "continue"—so missing the intended emphasis of repetition.

(*j*) *Religious Poems,* such as the Psalms and Exodus XV—"I will sing unto the Lord, for he hath triumphed gloriously"—are printed, not as prose, but as poetry. One could wish that this principle had been extended to the suitable printing of prose discourse and quotations.

(*k*) The sense of passages is preserved through the abolition of the often misleading *Chapter* and *Verse Division,* and the introduction of symmetrical groupings, as in the 'Six Woes' of Isaiah V, and the 'Seven Epistles' of Revelation II and III.

(*l*) The frequently misleading *Chapter Headings* of the Authorized Version are abolished, and italics are used only when real additions have been made to the original language, to complete the sense.

It would be easy to point out incompleteness in this work, due chiefly to the English conservative fear of change; but it is difficult to conceive how any fair-minded person can fail to recognize the vast superiority of the English Revised Version over all others that had preceded it.[109] Through it all there

is evident "the sincere desire" of the Revisers "to give to modern readers a faithful representation of the meaning of the original documents." [110]

2. The American Standard Edition

The history of the American Standard Edition of the Revised Version is contained largely in the history of its predecessors, which has been given.[111] It is a recension of the Revised Version of 1881–85, not a distinct revision. Of course, therefore, its text is the same as that of the English Revised Version. In translation, it is believed to inherit all that was good in that version. It also presents several marked improvements.

(1) *Its Origin and Scope*

As the origin of the Revision of 1881 was with the English translators, so the deciding vote in respect of questions raised in the work of revision was theirs.[112] The American Committee, while fulfilling their promise to refrain from any similar publication for fourteen years, continued its work, and in 1901 published this American Edition. In this their preferred readings, published in appendices in the English Revised Version, with others which the haste of the English publishers and a fear of too great apparent disagreement had previously ruled out of the appendices, were incorporated in the body of the text. In the Old Testament other changes in translation, judged to be obviously for the better, were added.[113]

(2) *Its Distinctive Features*

The student will find the distinctive features of the American Revised Version to be as follows:

(*a*) A few incorrect or *Incomplete Translations* have been corrected. Job XIX: 26 is an illustration. The English Revision has:

> And after my skin hath been thus destroyed,
> Yet from my flesh shall I see God:
> Whom I shall see for myself,
> And mine eyes shall behold, and not another.

The Challoner-Douay, still following what Gigot (Catholic) calls the most striking instance of Jerome's dogmatic bias (see Ch. ii, Note 39) has:

> And I shall be clothed again with my skin,
> and in my flesh, etc. (as above).

The American Revision translates this:

> And after my skin, even this body, is destroyed,
> Then without my flesh shall I see God;
> Whom I, even I, shall see, on my side,
> And mine eyes shall behold and not as a stranger.[114]

(*b*) Many *Obsolete Words* have been put into intelligible English. The English Revisers "thought it no part of their duty to reduce the Authorized Version to conformity with modern usage."[115] The American Revisers have counted it of first importance that the English Bible should be plain enough to be understood by all intelligent persons. It may well be doubted whether, in a company of American people of average intelligence and education, ten per cent would know the meaning of the following words: "minish," "chapiter," "ouches," "sith,"

" straitness," " chapmen," " wot," " poll thee." In their places the American Revised Version gives: " diminish," " capital," " settings," " since," " distress," " traders," " know," " cut off thy hair."

(*c*) A more complete exchange has been made of words still in use but bearing an *altered meaning*, for words that now express the sense of the Bible writers. Examples of this class of words in the English Revision, with their modern substitutes in the American Revision, are: " fray " (" frighten "), " tell " (" number "), " clouted " (" patched "), " hale " (" drag "), " delicates " (" delicacies "), " charger " (" platter "), " cunning " (" skill "), " let " (" hinder "), " sod " (" boiled "), " turtle " (" turtle-dove "), " reins " (" heart "—literally, " kidneys ").

(*d*) Certain uncouth, unidiomatic or *Obscure Expressions* existing in the Authorized Version, despite the general excellence of its English, were allowed to remain in the English Revision. These have been greatly improved in the American Revised Version. For instance: I Kings XXII: 5, " inquire for the word," instead of " inquire at the word," and Deuteronomy XXXII: 14, " with the finest of the wheat," instead of, " with the fat of kidneys of the wheat."

(*e*) The *Grammar* has been improved, making the sense of Scripture more real and clear. " Who " and " that " are used instead of " which," when referring to persons, as in " Our Father who art in heaven "; and " a " has been substituted for " an " before the aspirated " h "—an appropriate thing in this country where people pronounce their initial " h's."

(*f*) *Names* of a special character have been more faithfully rendered. The name Jehovah, expressive of the thought of God as the ever-present and covenant-keeping God, although itself a compromise form, is, at least, better than the wholly unjustifiable "Lord." "Lord," in this use of the word, is a legacy of a late Jewish superstition against uttering the divine Name.

(*g*) A few words that are now *objectionable* to decently refined taste are found in the Challoner-Douay and King James Versions, and were unfortunately retained by English conservatism. In the American Revision these give place to refined words, which in some cases really reproduce the original better than the now coarser words. Jeremiah IV: 19, "My bowels, my bowels," becomes, "My heart, my heart"; for it is precisely such English use of the word "heart" that corresponds to the Hebrew thought of the "bowels" as the seat of the affections. Other instances are: Isaiah LXIII: 15, John XI: 39, Philippians III: 8.

(*h*) In a few passages, most of them comparatively unimportant, the American Revisers judged it better to return to the translation of the Authorized Version.

(*i*) The English Revisers prudently omitted the old chapter headings and *page headlines* altogether, rather than amend them. With a lame apology, the English New Testament Revisers allowed the titles of books to stand unrevised. In both cases the American Revisers have rendered a positive service: first,

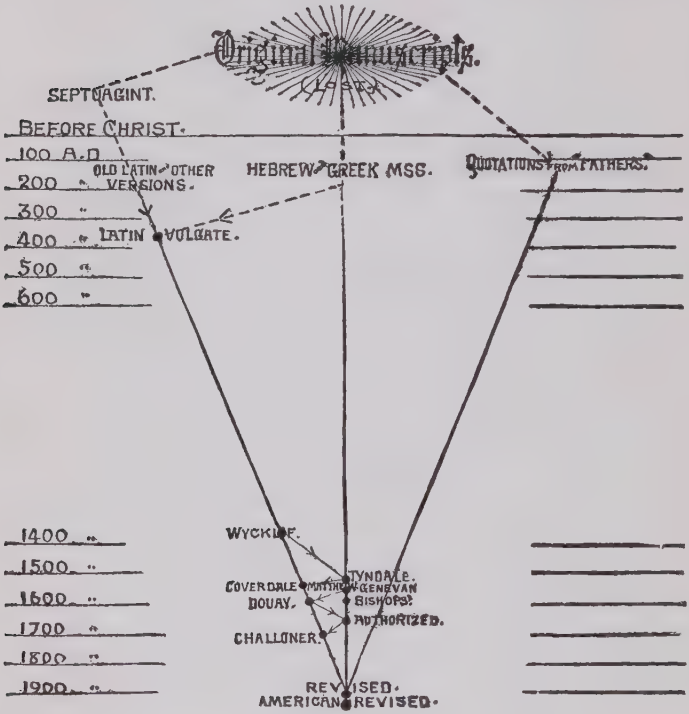
by inserting headlines drawn largely from the biblical text, to guide in reading, yet " avoid as far as possible all precommitments, whether doctrinal or exegetical "; and, second, in conforming the *titles* to the ancient manuscripts, so that we are not led to think that Matthew the tax-collector was called Saint Matthew in his day, or that the Apostle Paul wrote the Letter to the Hebrews, when it is almost certain that he did not.[116]

(*j*) *Paragraphs* have been *shortened*, making understanding of a passage easier, punctuation has been corrected, and spelling has been made to agree more consistently with the current orthography. There is no good reason, in this country at least, for spelling jubilee, for instance, jubile; show, shew; or thoroughly as if it were " throughly."

Perfection is not claimed for this Version; but it is safe to say that nearly all, if not all, of these improvements justify the aim and belief of the American Revisers, that their edition of the Bible would " on the one hand bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and on the other hand prove itself especially serviceable to students of the Word." [117, 118]

Diagram 1

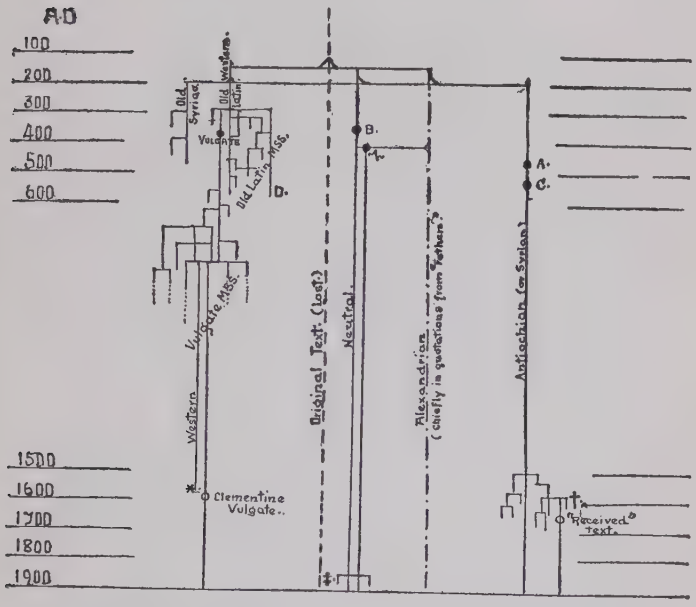
SOURCES OF THE ENGLISH BIBLE



(The solid line, as distinguished from the dotted line, shows about how far back the oldest extant copies go.)

Diagram 2

TYPICAL KINDS OF NEW TESTAMENT MANUSCRIPTS



Illustrating the history of the several groups of "Texts" and their relation to our English Versions.

* Textual basis of the Rheims Version, Challoner had Clementine edition.

† " " " " " Tyndale, Genevan, Bishops', and Authorized Versions.

‡ " " " " " English-American Revision.

DIAGRAM 3

TABULAR VIEW
OF THE
ENGLISH VERSIONS OF THE BIBLE.

Century.	name.	Chief English Sources	Chief Sources other than English
7th–13th	Anglo-Saxon and Old English Paraphrases of Gospels, Psalms, Etc.		Latin Vulgate.
14th	Wycklifite Bible.		Latin Vulgate.
16th	Tyndale's Pentateuch and N.T. (O.T. Josh–II. Chron.)	Wycklifite (As to English language only)	Hebrew. Erasmus' Grk N.T. Erasmus' Latin N.T. Luther's German.
	Coverdale's Bible.	Tyndales' N.T.	Pagninus' Latin. Zurich German.
	"Matthews's."	Tyndales ½ O.T. Coverdale's ½ O.T. Tyndales N.T.	
	Great Bible.	"Matthews's."	Hebrew, Septuagint Greek, Munsters Latin. Erasmus' Latin N.T.
	Taverner's.	Same as above.	Latin Vulgate. Erasmus' Greek N.T.
	Genevan.	Whittingham's "Tyndale's N.T. O.T. from "Matthews's."	Hebrew and Greek. Pagninus and Munsters Latin. Beza's Latin N.T. German and French Versions.
	The Bishops'.	Great Bible.	Hebrew and Greek. (slight use).
	Rheims-Douay.	Genevan and Bishops'	Latin Vulgate.
17th	King James "Authorized".	Genevan and Rheims	"Received" Hebrew. Pagninus' Latin. Tremellius' Latin. Stephanus' ("Received") Greek NT
19th	English Revised Version.	King James "Authorized"	"Received" Hebrew. Ancient Greek N.T. MSS. Ancient and Modern Versions.
20th	American Revised Version.	English Revised.	The Same.

Diagram 4

CONSTITUENT PARTS OF THE VULGATE, AND THEIR SOURCES

THE ORIGIN AND HISTORY OF THE VERSION OF THE BIBLE AUTHORIZED BY THE ROMAN CATHOLIC CHURCH, AND OF THE AMERICAN REVISED VERSION

THIRD PRIZE ESSAY

By CHARLES B. DALTON

Library
Muskingum College
New Concord, Ohio
Book No

THE ORIGIN AND HISTORY OF THE VERSION OF THE BIBLE AUTHORIZED BY THE ROMAN CATHOLIC CHURCH, AND OF THE AMERICAN REVISED VERSION

CHAPTER I

Introductory

"If God spares my life," said William Tyndale, "ere many years I will cause a boy that driveth a plow to know more of the Scriptures than the Pope does!" That this was no idle boast, the story of Tyndale's life and work well shows, and time has so multiplied versions of the Bible that it has now been translated into about two hundred and sixty of the languages spoken throughout the world. Thus has the miracle of the day of Pentecost been extended to our own day, so that we hear 'every man in his own tongue wherein he was born the wonderful works of God.'

The labors of the noble men who at the cost often of their liberty have accomplished this result form a story full of living interest, and it is the purpose of this essay to tell so much of that story as relates the origin and history of

1. The version of the Bible authorized by the Catholic Church.

2. The version of the Bible known as the Revised Version, American Standard Edition.

The original manuscripts of the Bible constitute theoretically the origin of all Bible versions. These original manuscripts, however, have been lost, leaving for such version work as is here under consideration later manuscript copies of the originals, to which are to be added early translations into other languages, known as "ancient versions" and quotations by the early Christian Fathers.

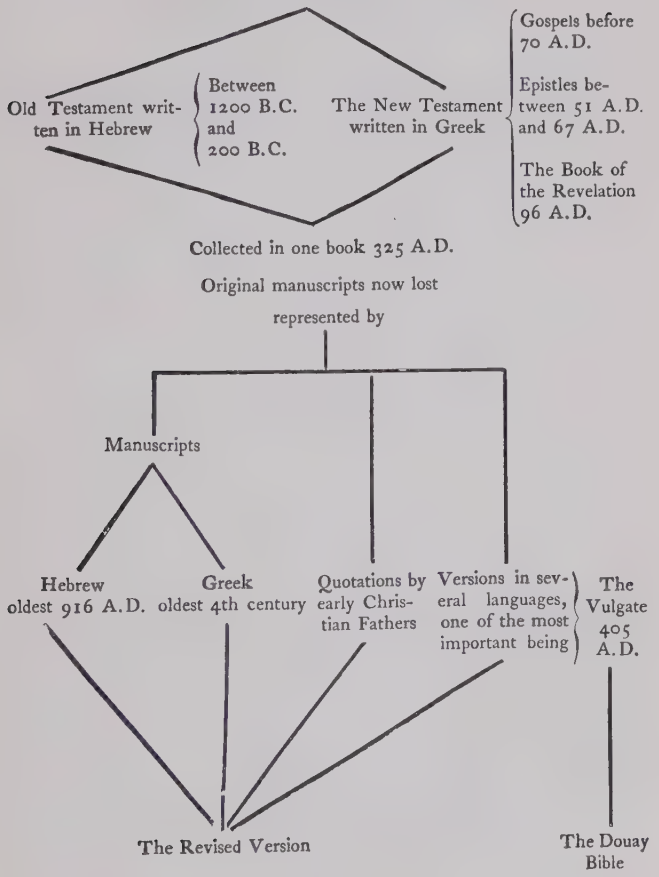
The only version authorized for use by the Catholic Church is the Vulgate, a Latin translation completed 405 A.D. The English translation of the Vulgate which may be used by Catholics is known as the "Douay Version."

Tyndale was the first Englishman who translated directly from the original languages, and from him, through the Bibles of Coverdale and Rogers, the Great Bible, the Genevan, the Bishops', and the Authorized, we come to the first version which combined ancient manuscripts, ancient versions, and patristic quotations—the Anglo-American Revision.

The history of the Douay Version is, therefore, that of the Vulgate and the translations into English made from it; while the history of the Revised Version is that of the original sources, from which the text is derived, and the translations into English from the time of Tyndale to the present date.[1]

Diagram 1

THE HOLY BIBLE


Old Testament written in Hebrew
Between 1200 B.C. and 200 B.C.
The New Testament written in Greek
Gospels before 70 A.D.
Epistles between 51 A.D. and 67 A.D.
The Book of the Revelation 96 A.D.
Collected in one book 325 A.D.
Original manuscripts now lost
represented by
Manuscripts
Hebrew oldest 916 A.D.
Greek oldest 4th century
Quotations by early Christian Fathers
Versions in several languages, one of the most important being
The Vulgate 405 A.D.
The Revised Version
The Douay Bible

CHAPTER II

The Bible

What is the Bible? It is a collection of books by many authors, who wrote as "the Spirit gave them utterance," during a period of about fourteen hundred years, known also as the "Scriptures" or "Sacred Writings," or in Anglo-Saxon as "Holy Writ," and aptly called by Jerome "The Divine Library." In other words it is the inspired Word of God given to us through human writers.

As Protestants generally receive it, the Bible consists of the Old Testament, containing thirty-nine books (accepted as the Holy Scriptures by the Jews also), and the New Testament, containing twenty-seven books.

These books are all accepted by the Protestant churches as "canonical," that is, as the collection of the authoritative books of the church.

The Catholic Church accepts as canonical all these books, and with them others called by Protestants "The Apocrypha"—a word which means 'hidden.'

These books are: Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, I and II Maccabees, An addition to the Book of Esther, The Song of the Three Children, The Story of Susanna, Bel and the Dragon, the last three constituting additions to the Book of Daniel.

They are of minor importance, are often printed with the Protestant Bible, and can, therefore, be read by anyone who wishes to do so. They are not, we are informed on good authority,[2] applied by the Catholic Church to establish any doctrine, except in the passage where it is stated "that it is a holy and wholesome thought to pray for the dead," and in others held by them to be applicable in praise of the Blessed Virgin Mary.[3] As, however, the Catholic Church relies on texts in other parts of the Bible to support these doctrines, there are no special doctrinal reasons for her reckoning the Apocrypha as canonical. There is, therefore, no substantial difference between Catholics and Protestants as to what is contained in the Bible.*

The main question is then the comparative merits of the Douay and the Revised Versions as presentations to the reader of the thought and language of the inspired writings of the Bible rendered into the English language.

Father Early in his letter says: "I take this opportunity of correcting an erroneous assertion contained in the end of your note, and which so many non-Catholics, knowingly or otherwise I do not say, persist in falsely asserting and spreading, namely: 'The Church you represent discourages the reading of the Scriptures by the people.' The Catholic Church has never prohibited any of her members

* Any reader who wishes to go more fully into this branch of the subject will find in the Appendix a summary of the arguments for and against the inclusion of the Apocrypha in the canon. (4).

reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the authentic version of God's words as authorized by the Church, and which has come down to us unchanged from the time of Christ himself. But the Catholic Church does object to the reading of the Protestant version, which goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons. Neither will the Catholic Church allow private interpretation of the Scriptures, for then there would be as many interpretations as there are men and women whose interests or passions would suggest."

We can at once dispose of that part of the letter which refers to the reading of the Bible by the individual or family in private, and for this purpose we quote from a pastoral letter issued by the Third Plenary Council of Baltimore, 1884: "It can hardly be necessary for us to remind you that the most highly valued treasure of every family library and the most frequently and lovingly made use of should be the Holy Scriptures. We hope that no family can be found amongst us without a correct version of the Holy Scriptures. Among other versions we recommend the Douay, which is venerable as used by our forefathers for three centuries, which comes down to us sanctioned by innumerable authorizations, and which was suitably annotated by the learned Bishop Challoner, by Canon Haydock, and especially by the late Archbishop Kenrick." [5]

This Council governs the actions of Catholics in

the United States, and the quotation given is sufficient proof of the practice of the Catholic Church in this matter. The correctness of Father Early's other statements can only be tested by a study of the history of the two versions and of the sources from which they are derived.

CHAPTER III

The Manuscripts, Versions, and Quotations

In dealing with ancient writings the first inquiry is directed toward obtaining the most accurate text possible of the original.

The language of the Old Testament is Hebrew (excepting certain passages in Aramaic);[6] of the New Testament, Greek. Hebrew was the language of the Jews. At the date when the New Testament was written the Jews had wandered far and wide, and spoke in Greek, the language of the countries they lived in, forming thus a Jewish-Greek dialect, which colors much of the Greek in which the New Testament is written.[7]

The original manuscripts have all disappeared. Many of the Old Testament manuscripts were destroyed during the frequent exiles and numerous persecutions of the Jews. But the Jews themselves are partly responsible for their destruction. In each synagogue they set apart one room called the Geniza, where torn and mutilated copies were stored. The contents were from time to time burned to prevent their application to common uses. There are, however, a large number of Hebrew manuscripts—thirteen or fourteen hundred—still preserved, of which the oldest is dated 916 A.D.

The Greek manuscripts of the New Testament suffered in persecutions against Christians in the early days of the church, but we have access to more than one hundred and twenty-five uncials—so-called from a Latin word meaning 'an inch'—written in capital letters, and about two thousand five hundred cursives—so called from a Latin word meaning 'running'—written like modern handwriting. The uncials are the oldest, dating back in the most ancient copy extant to the fourth century A.D.

To secure circulation of a book in ancient times, when these Greek and Hebrew manuscripts were written, was no easy matter. Every copy had to be made by hand at a great expenditure of time and trouble, and often too with a loss of accuracy. If the reader will copy out a few pages of any modern book, have his manuscript copied by a friend, and continue the process through five or six copyings, and then compare the last manuscript with the printed book, he will see how easily mistakes can be made. Errors are not uncommon even in printed books, with proofs carefully examined. A well known instance occurs in one edition of the Authorized Version, where King David is made to say (Psalm CXIX: 161), "Printers have persecuted me without a cause," a form of persecution from which he at any rate was free.

The Hebrew alphabet also made possible variations in the text. Originally it consisted of consonants only. Later, in the Christian era, marks were added to the letters to represent vowel sounds. Even these

marks were sometimes omitted in manuscripts written for use in the synagogues.[8] How easily, in these circumstances, mistakes could be made can be seen in an example from the English language. Thus if we adopted the Hebrew method, the letters B R N might be read,

B R N, B R N, B R N, B R N B R N
a o u i y, a ey,

and in several other ways.

The Greek alphabet, on the other hand, has both vowels and consonants, and this particular liability to error is not present in the New Testament manuscripts; but both Hebrew and Greek manuscripts were frequently written without any division between the words, and a word might easily be wrongly divided. Mr. Paterson Smyth (*Old Documents and the New Bible*), to whom we are indebted for the illustration on vowel points, gives a striking example of a mistake thus made in the story of the infidel who wrote over his bed: "God is nowhere." This was read by his little boy as "God is now here."

Sometimes, again, copyists took liberties with the text and amended them on their own authority.

It will thus be seen how easily mistakes could arise, and in all old texts variations are sure to occur from these causes. The genuine text of Shakespeare, comparatively a modern work, is uncertain in many places. Still more is this likely to be the case with the text of the Bible, written two or three thousand years ago, and of which no original manuscript is in existence.

Nevertheless, in the Bible we have a more correct text than that of any other ancient book. In the case of the Old Testament this is due to the precautions taken by the Jews to make the errors as few as possible. The plan they adopted was as follows: One writer copied the consonants, another put in the vowel points and accents, while the whole was scrupulously revised by a third, and notes on the text inserted by a fourth. In addition to these precautions they invented an elaborate system to secure the text from error or corruption, guarded by rules of almost painful minuteness, and called the "Massorah." These rules included a count of the number of letters, words, and verses in each book and a note of the middle verse, word, and letter. The men who during hundreds of years elaborated the system are known as the "Massoretes," and the "Received Text" of the Old Testament is from these circumstances known as the "Massoretic Text." [9] The result is that whatever variations may have crept in are verbal only, the value of the substance has never been touched, and the "Massoretic Text" is generally received as the authentic Word of God.

Though no such system as the Massoretic was used for preserving the text of the New Testament, the existing manuscripts are much nearer the date of the originals, and must have passed through fewer hands. Moreover, the peculiar form of writing and similar causes which led to variations in the Hebrew text were not present in the case of the Greek, and a comparison of the different manuscripts show the

variations for the most part to be of trifling importance.

Thus we still have ample material for ascertaining the true text of Scripture from the existing manuscripts, and the loss of the originals is in a great measure made up by the existence of translations into other languages, or, as they are called, "versions." There are several of these, some of earlier date than the existing manuscripts, such as the Syriac and the Latin, both of which originated in the second century.

To the testimony of the manuscripts and versions we must add that of quotations of the Bible by early Christian writers. Though neither versions nor quotations are of the same value as manuscripts, both are often invaluable in giving them support and in ascertaining the true reading.

CHAPTER IV

How to Ascertain the True Text of the Bible

The discovery and correction of errors in the text of any ancient document is a branch of learning to which much attention has been paid in recent years, and which is known as "textual criticism."

In the sense in which we use that expression it involves the textual study and comparison of all documents which throw light on the text of the Bible.

The rules which govern it may be shortly summarized as follows: 1. The earliest manuscripts are most likely to be correct, as they have not passed through so many hands as those later in date. 2. The true reading is that contained in the majority of manuscripts, if all are of the same authority. 3. But as all are not of the same authority, the origin and history of each have to be considered. The work of a critic in ascertaining the correct text of a passage, say in the New Testament, would therefore involve not merely a search for the oldest Greek manuscripts containing the passage but a comparison of the values of the text which these manuscripts represent, which would point to the reading of the passage most likely to be correct. In addition to this the ancient versions would have to be consulted and the value of the text they represent considered; while quotations from the early Fathers would have to be

referred to and their value carefully taken into account.

Important discoveries of new manuscripts have been made during the last century, especially that of the Codex Sinaiticus, and it is only in recent years that the science of textual criticism has been fully developed, and the resources at the disposal of the critic arranged in an accessible form.

Even with these advantages, however, the work is by no means a simple one. It requires a mind skilled in weighing evidence, trained in the study of manuscripts and in the detection of errors which they contain, and above all reverent to God, and anxious in all humility to find, as far as human means can do so, what is the true text of the inspired Word.

The history of the two Versions, the Douay and the Revised, will show what use has been made of the wealth of material now accessible. The reader will be able to judge in each case whether the best methods of criticism have been adopted, whether every available source of information has been utilized, and in which version the greater care has been taken to ascertain the true text.[10]

CHAPTER V

The Vulgate

The only version authorized by the Catholic Church—the Vulgate—is a translation of the Bible made by Jerome between 387 A.D. and 405 A.D.

This name (Latin, *Vulgata* = 'common') was given to it because it had become by about 600 A.D. the version of the Bible commonly used in western Europe, and to-day the Prayer-book of the English-speaking Episcopal churches contains two translations from it—the Benedicite and the Psalter, translated by Coverdale.

As Christianity spread westward, where there was little knowledge of Greek, and less of Hebrew, a version in Latin became necessary. More than one was made, and as copies had to be multiplied by hand, and were altered to agree with local dialect, a corruption of the text was unavoidable. Errors also arose from attempts of copyists to improve the text instead of strictly following it. In order to secure a correct and uniform text Pope Damasus in 382 A.D. commissioned Jerome to revise the existing Latin version.

In carrying out this great work Jerome translated the entire Old Testament and a portion of the Apocrypha from the Hebrew, and corrected the ex-

isting Latin text of the New Testament from the best Greek manuscripts which he could find.

Jerome's work is especially valuable as a witness to the Hebrew and the Greek text in manuscripts of greater antiquity than any we now possess.[11] It gradually gained ground from its own intrinsic merit, and through the growing influence of the Church of Rome, and for more than a thousand years it was the origin of all translations of the Scriptures in western Europe.[12]

Several revisions of the Vulgate were made, but no special authority was given to it by the Catholic Church before the decrees of the Council of Trent in 1546. To quote the words of a Catholic writer (Waterworth, *Council of Trent*, Preface, p. lxxxix, pp. 19, 20), this Council, regarding "the great variety of translations current in the church an evil to be remedied, decreed that the old and Vulgate edition be held as authentic, as being the most ancient, the most used, as representing more correctly the state of the ancient copies of the Greek and Hebrew Scriptures than any other Latin version, or even probably than any other then or now existing Greek or Hebrew edition, and, finally, as having been prepared ages before the modern disputes and, therefore, unbiased by them." The decree further declared that "if any one receives not as sacred and canonical" all the books therein contained, which include the Apocrypha, "let him be anathema." Further, the Council, "seeing clearly that truth and discipline are contained in the written books and

the unwritten traditions, . . . receives and venerates with an equal affection of piety and reverence all the books of the Old and New Testament, . . . as also the said traditions, as well those pertaining to faith as to morals, as having been dictated either by Christ's own word of mouth or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession."

An edition of the Vulgate had to be determined upon as the authentic version mentioned in the decree; and, after Pope Sixtus V had published one, which, though declared by him to be "authentic," was found to be very faulty, and was recalled, Clement VIII issued an edition, which "from that time forward (sometimes under the name of Clement, sometimes under that of Sixtus, sometimes under both names) has been the standard edition of the Roman Church. By the Bull of 1592 every edition must be assimilated to this one, no word of the text may be altered, nor even variant readings printed in the margin." Every authorized edition of the Vulgate subsequently published has had the approval of the Pope who at the time occupied the chair of Peter at Rome.[13]

The approval given by the Council of Trent, a plenary or ecumenical Council of the whole church, has been confirmed by another similar Council, that of the Vatican, held in 1870.[14] Such an approval is the highest which the church can give, the next in weight being that of the Congregation of the Index or Rites at Rome.

The church being catholic for all nations and all time, no one version could be authorized other than the Vulgate for all the different languages spoken throughout the Christian world. Any country which wishes for a Bible in its own language must use a translation of the Vulgate.

CHAPTER VI

Authority for Use of the Douay Bible

The translation of the Vulgate used by English-speaking people is known as the "Douay Bible."

Cardinal Capellan in his remarks on the decrees of the First Council of Baltimore points out that, for the reasons given at the end of the last chapter, no approval has been given to this version either by an ecumenical Council or by a Congregation at Rome. The authority for its use in the United States is found in the decrees of the Second Council of Baltimore (1866),[15] a plenary Council for this country, which recommends that the clergy do not permit their flock "to select the pure food of the Word of God, unless from approved versions and editions," and continues as follows: "We order, therefore, that the Douay Version, which is received in all churches where the faithful speak English, and which has been justly set forth for the use of the faithful by our predecessors, be altogether retained. Moreover, the bishops will take care that the most approved copy should be designated by them, and all editions both of the Old and New Testament of the Douay Version be most perfectly made, with such notes as might be selected from the holy Fathers of the church or from learned Catholics." In the Third Plenary Council of Baltimore (1884) a suggestion

was made that an authorized English version of the Scriptures should be published; but this was not agreed to, presumably for the reasons we have given.[16]

The Council particularly directed that all biblical discussion among the clergy be based on the Vulgate only, and not on any translation.

The position taken by the Catholic Church as to the Vulgate and the Douay Bible is the same to-day as it was at the date of the decrees. In proof of this we have permission to quote the following letter from the Rev. Father Prendergast, of the College of Saint Francis Xavier, 30 West Sixteenth Street, New York City, dated March 20, 1904: "I find no approbation of the Douay Version given by the Church. Individual theologians and individual bishops have approved this or that version, and the Council of Baltimore II quotes Archbishop Carroll as approving the Douay Version in general, reapproves it, and urges the bishops to see that all editions to which they give their imprimatur are in accord with some good exemplar of it. This Council has authority only in the United States. Such approval is more than the Church has given to any other translation of the Vulgate into a modern tongue." With reference to English approvals, the Rev. T. M. Joaffe, professor of theology at Saint Benno's, England, in a letter dated June 19, 1904, which we have permission to quote, says, "There is *no* favorite edition."

In brief, the position of the Catholic Church is that any of these revisions, approved by a bishop or

higher authority, may be used by members of the Catholic Church, but the only authorized version of the Bible is the Vulgate itself. Bearing these facts in mind, the reader will be better able to appreciate the history of the Douay Bible given in the next chapter.

CHAPTER VII

The History of the Douay Bible

During the reign of Queen Mary of England, William Allen, a strong supporter of the Roman Catholic Church, was Principal of Saint Mary's Hall, Oxford. His character and intellect are described by Bishop Andrewes in the following pithy sentence: "His forehead was surely flint and his tongue a razor."[17] After the accession of Queen Elizabeth he left England and was for many years an enthusiastic worker for the restoration of England to communion with Rome. Through his efforts the Catholic College at Douay, in Flanders, was founded with the object of organizing missionary work in England, and his labors gained for him the cardinal's hat.

In 1578, owing to political troubles, the members of the College migrated to Rheims, returning to Douay in 1609.

Another Englishman, Gregory Martin, reputed to be the best Hebrew and Greek scholar of his day, joined William Allen at Douay in 1570, and they were there associated with Richard Bristow, Dr. Reynolds, and Dr. Worthington.

These were the men who made the translation of the Douay Bible from the Vulgate. Martin translated and his fellow laborers revised his translation.

The result of their labors was the publication in 1582 of the New Testament with notes by Bristow and Allen at Rheims, and in 1609 of the Old Testament with notes by Worthington at Douay, forming the Rheims and Douay Bible, or, as it is more commonly called the "Douay Bible."

Though approved by the Universities of Rheims and Douay at the time of publication,[18] the translation has "never," says Cardinal Newman, "had any episcopal imprimatur, much less has it received any formal approbation from the Holy See. It comes to us on the authority of certain divines of the Cathedral and College of Rheims and of the University of Douay, confirmed by the subsequent indirect recognition of English, Scotch and Irish bishops, and its general reception by the faithful."

Two editions of the Douay Bible were published, the first in 1609, the second in 1633, which was rendered necessary by the issue of Clement VIII's revised version of the Vulgate (1592–98). Of the many revisions which have been made of this translation, the most important is that of Challoner, whose first edition of the whole Bible appeared in London in 1750. His text was the first of the Douay versions published with episcopal sanction, for he himself was a bishop. The alterations are very considerable, based on the principle of making the text more easily understood by the reader. Old and disused words and expressions are replaced by more familiar language, but there is not apparently any wish to use Saxon in place of Latin words.

His version of the Old Testament must be considered, as a whole, to be a new translation. Every Catholic translation, Cardinal Newman points out, must resemble others, as all are translations of the same Vulgate; but, "this connection between the Douay and Challoner being allowed for, Challoner's version is even nearer to the Protestant than it is to the Douay." "At this day," he continues, "the Douay Old Testament no longer exists as a received version of the authorized Vulgate. There is one and only one received text" (that of Challoner).

The New Testament has been frequently revised, and the revisions differ widely from the original; but there is not any one standard edition of the same authority as Challoner's Old Testament. In 1783 in Dublin Rev. Bernard McMahon published a revision, approved by Archbishop Carpenter, which, though it claims descent from Challoner, has nevertheless about fifty variations from his text in the Gospels, and about five hundred in the other books of the New Testament. The editions of this revision, subsequently published, are known as Troy's Bible, as that prelate directed their preparation and gave his formal approval of the translation.[19] They strive to make the language more colloquial, and in many places are certainly successful.

Subsequent editors of the New Testament have had to choose between Challoner's and Troy's texts, and have made free use of the choice thus given them. One of these editions, that of Haydock, was issued by the Very Rev. F. C. Husenbeth with

abridged annotations in 1853, under the sanction of the Right Rev. Dr. Wareing and "the concurrent approbation and sanction of all the Right Rev. Vicars-Apostolic of Great Britain." The approbation of most of the archbishops and bishops of the church in America was also given to it. The other editions of the New Testament of most importance are those of Murray (1815), "which follows Challoner's early edition, and that of Cardinal Wiseman (1847)." The edition from which we make quotations, and which is in common use in the United States, was published in 1899 with the approbation of Cardinal Gibbons as "an accurate reprint of the Rhemish Douay edition." This statement is not strictly correct, as the edition differs widely from the original version and resembles the Revised Version more than many of its predecessors.

CHAPTER VIII

The Men who Translated the Bible into English

Although the Bible, as a whole, was not translated into Anglo-Saxon,[20] parts of it exist in that tongue—the earliest effort being a paraphrase of portions of the Bible done in verse by Cædmon, a monk of Whitby (d. 680).

From that time down to the fourteenth century paraphrases, versions, and translations were made by various men at various times, but all with the one deep purpose of giving the people the Word of God in their own language. In 1382 John Wyclif issued the first published translation of the Bible, which may be considered "the original stock of the Authorized Version, whose peculiar strength is directly derived from his." [21]

To translate the Bible in those days was as much as a man's life was worth, and the work was published anonymously. It was not approved by the authorities, and the Vulgate was the standard Bible. But though the terrors of excommunication were held over the heads of any who dared to read Wyclif's books, [22] Foxe bears witness that "the fervent zeal of those churches seemed superior to our days and times, as manifestly may appear by their sitting up

all night in reading and hearing; also by their expenses and charges in buying books in English, of whom some gave five marks [about $200] . . . and some gave a load of hay for a few chapters of James or Paul in English." [23] This translation was indeed precious as the only English version before Tyndale's, nearly one hundred and fifty years later.

These intervening years witnessed the invention of printing and a revival of learning in Europe, which made possible the wider study of the Bible in the original. The Hebrew of the Old Testament was for the first time published in a complete form in 1488, followed by the rabbinical Bibles of Bomberg in 1518 and 1525, well furnished with commentaries of early Jewish scholars.[24] The Greek language before this time was practically unknown in western Europe. But the scholars of Greece, exiled from their country on the fall of the Eastern Empire in 1455, stimulated its study. Printed Greek Testaments were published, of which the first was that of Erasmus (1516). The appliances for the study of Greek soon became fairly adequate, grammars obtained a wide circulation, and several lexicons were published.[25] These Hebrew and Greek editions were eagerly bought up, and an impulse given to the study of the Word of God, which so alarmed the ignorant and illiterate monks that they declared there were no such languages as Hebrew and Greek. The art of printing was denounced in a sermon from Saint Paul's Cross: "We must root out printing, or printing will root out us." [26]

It was about this time (1522) that Luther, the hero of the Reformation, published his version, which had a marked influence on subsequent translations. Indeed, notwithstanding the anathemas of the monks, "so mightily grew the Word of God and prevailed" that by the middle of the sixteenth century the Scriptures were circulated throughout almost all Europe in the language of each nation.[27]

The translation into English to which, with Wyclif's, the Revised Version is most indebted is that of William Tyndale, born about 1484. His work met with considerable opposition, and he was diligently hunted down by emissaries of Henry VIII, then King of England, Cardinal Wolsey, and Cuthbert, Bishop of Durham. He was often obliged to use a feigned name and to move about from place to place. This persecution made it impossible for him to work in England, and he left that country in May, 1524, never to return. As he plaintively says in his preface to the book of Genesis published in 1531, he "understood at the last that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." Abroad he was able to work with effect, and in 1525 printed a quarto edition of the New Testament at Worms, whither he fled from Cologne to avoid an injunction on his printer obtained at the instigation of Cardinal Wolsey. The issue of this edition soon became known in England, and Tyndale's enemies kept a sharp lookout for its arrival, with the charitable object of seizing and

burning it. To baffle their design, Tyndale issued an octavo edition of three thousand copies, which was widely circulated in his native country. Tyndale's name did not appear on either edition, for as he says in his prologue, "I followed the counsel of Christ, which exhorteth men to do their deeds secretly and to be content with the conscience of welldoing."

The stringent measures taken to suppress these editions, though in a great measure successful, defeated their own purpose. They naturally increased the price of the book, and many copies were bought for large sums of money and used for reprints and new editions. The books were indeed as eagerly bought up as they were sought out for destruction. The importers were prosecuted and made to do penance "by riding with their faces to the horses' tails, with the books fastened thick about them or tacked to their gowns or cloaks, to the Standard in Chepe, and then with their own hands to fling them into the fire made on purpose to burn them."

Tyndale ultimately crowned his life's labors with the martyr's death. On October 6, 1536, after a long imprisonment at Vilvorde, he was strangled at the stake and his body burned to ashes.[28] His dying cry was, "Lord, open the King of England's eyes!"[29] He was as noble a man as his translation was a noble work.

In contrast to the heroic nature and strength of Tyndale stand the patient labors and tender sympathy of Myles Coverdale, the beauty of whose character is fully shown in his disclaimer of originality

in translations of the Bible which both friends and foes have ascribed to him.

The persecutions endured by Tyndale did not deter Coverdale from entering on the same work, and his first translation was published in 1535, before Tyndale's martyrdom. The edition was dedicated to Henry VIII, Coverdale's object being to secure free circulation of the Scriptures. It had, however, no distinct royal sanction, though it is said to have been carried out with the knowledge of Thomas Cromwell, the Chancellor, and Sir Thomas More, the latter of whom was one of Tyndale's most active opponents. In the prologue to this edition, some copies refer to the King's "dearest wife" as Anne, others have altered it to J. Ane, and in some copies the Queen's name is suppressed altogether.

Like other translators, Coverdale had to suffer for his zeal. He was twice exiled, and on the accession of Mary, in 1556, was deprived of the bishopric of Exeter. He subsequently returned to England, and died in 1569, at the ripe age of eighty-one.[30]

The next translator, John Rogers, whose *alias,* Thomas Matthew, appears upon the title-page of his Bible, published his first edition in 1537, two years after Coverdale's first Bible. This may be called the first Authorized Version, as we find permission given by Henry VIII, "that the book shall be allowed by his authority to be bought and read within this realm."[31] The royal license was obtained for Coverdale's Bible in the same year, making it the second Authorized Version.

Richard Taverner published an edition in 1539, which, though allowed to be read in churches, quickly fell into neglect, and "appears to have exercised no influence whatever on later revisions." [32]

The Great Bible, so called from the size of the volume, was published in 1539. It is sometimes, though erroneously, called Cranmer's Bible; but the credit of it is really due to Cromwell, by whose directions Coverdale and Grafton were authorized to print and publish it. The prologue was written by Cranmer, and is a proof of his wisdom and earnestness. The actual work was carried on in Paris, and the inquisitor-general, hearing of it, stopped its progress in December, 1538, and ordered the printed sheets to be seized. Coverdale and his associates fled, leaving the presses, the type, and some printed copies behind them. These were condemned to be burned, but the officers of the Inquisition, apparently for a pecuniary consideration, which even in those days could accomplish some of the feats it performs in our own time, sold the outfit to a haberdasher, who bought them as waste paper. In this manner "four great dry vats full" were saved, and removed to England, where the Great Bible was published. The fourth edition of 1541 was by command of the King authorized by Cuthbert, Bishop of Durham, and Nicholas, Bishop of Rochester. This was necessary; since the Great Bible being principally due to Cromwell, his disgrace and the suspicion of heresy under which he had fallen called for an episcopal sanction to render it orthodox.

This Cuthbert was the same man who had refused the hospitality of his palace to Tyndale and burned his books, and who now, by the irony of fate, authorized what was practically the same work under a changed name.[33]

The zeal for the general reading of the Bible was not permitted to have much scope. In 1543 the reading of Scripture was placed under very severe restrictions and an Act of Parliament sardonically entitled "for the advancement of true religion" forbade the use of Tyndale's translation. Three years later similar restrictions were placed on Wyclif's, Coverdale's, and other Bibles, which were ordered to be burned. The rigid enforcement of these laws accounts for the few copies preserved of early Bibles and Testaments, and the mutilated form of others, saved only by removing the title-pages. It was only the Great Bible the reading of which was not forbidden.

In the midst of the reaction against the Bible Henry VIII died (1547), and the history of the English version remained stationary for some years. On the accession of Edward VI the restrictions placed on printing and reading the Scriptures were removed, and an impulse was given to the study of the Word of God, which resulted in the publication of several Bibles and New Testaments. On the accession of Queen Mary (1553) public reading of the Scriptures was again prohibited, no English Bibles were printed during her reign, and the works of Tyndale, Coverdale, and others were denounced as heretical.

But religious intolerance did not stop with these measures. Both Catholics and Protestants alike believed it to be their duty to convert or exterminate their opponents, and the choice offered to an opponent when seized was to recant or to be burned at the stake.

Many distinguished divines betook themselves to Geneva. There, mainly through the influence of the great Protestant leader, Calvin, they met with hospitable treatment and were allowed to study and to worship God according to their own convictions.[34] The result was the publication at Geneva by William Whittingham of the New Testament, in 1557, and the whole Bible in 1560. This version was known as the "Genevan Bible."[35] One hundred and thirty editions were published, and it retained its popularity for one hundred years.[36]

The superiority and wide circulation of the Genevan Bible made the defects of the Great Bible generally known, and rendered it difficult to restore that version to its former position. On the other hand, the one-sided theological tendency of the Genevan Version made its adoption as an authorized version impossible.

In these circumstances the Bishops' Bible was planned—so called because the work of translation was divided among the bishops of the English Church, under the leadership of Matthew Parker, Archbishop of Canterbury. The first edition was published in 1568, and a corrected version in 1572 was the immediate basis of the Authorized Version of 1611.[37]

This was the work of forty-seven translators chosen by King James I on the recommendation of the Universities of Oxford and Cambridge. They worked in three companies, and at the close of their labors the whole work was revised by members from each company. Though known as the Authorized Version it was never formally sanctioned by any authority, ecclesiastical or temporal. As Westcott in his *History of the English Bible* (p. 310) says, "A revision which embodied the ripe fruits of nearly a century of labor and appealed to the religious instinct of a great Christian people gained by its own internal character a vital authority which could never have been secured by any edict of sovereign rulers."

Subsequent editions contained many errors, which have been catalogued and arranged by Scrivener in his *Authorized Edition of the English Bible* (Cambridge, 1881). The one usually regarded as the standard edition was published by Blayney in 1749. The American Bible Society in 1851–52 published an edition which claims to contain the version in the form used for three centuries without addition or omission, and to which all the subsequent editions published by the society conform.[38]

Several attempts were made during the eighteenth century by individual writers to improve the Authorized Version, but were, on the whole, dismal failures.

In the middle of the nineteenth century a greater impulse to revision was given by the publication of critical texts of the New Testament by well known scholars, by a substantial advance in Hebrew and

Greek scholarship, and, especially, by the discovery of one of the oldest known manuscripts of the entire Scriptures, and the careful examination and collating of many hundred manuscripts.[39] As a result two Committees were formed in England in February, 1870, under a resolution of the House of Convocation, with a view to the revision of the Old and New Testaments. American scholars were invited to join in the work, and two Committees, organized in concert with and on the same lines as the English Revisers, began work on October 4, 1872.

The English Revisers undertook to send all their revisions to the American Committee, and to take all their suggestions into consideration before they concluded their labors—to furnish them before publication with copies of the Revision in its final shape, and to allow the American Revisers to present in an Appendix all differences of reading and renderings of importance which the English Revisers did not see their way to adopt. The American Revisers, on their part, promised to give their moral support to the Revised Version published in England, and not to issue a rival edition for fourteen years. The English Revision Company published the New Testament on May 17, 1881, and the Old Testament on July 10, 1884. In their preface they "gratefully acknowledge" the American Committee's "care, vigilance, and accuracy," and add "we humbly pray that their labors and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking peoples throughout the world."

Soon after the close of their work the English Revision Company disbanded, but the American Committee continued their organization and made preparations for the publication of the American Revised Version.

The Appendix to the English Revision had been somewhat hastily prepared, and itself required revision. In it an effort had been made to reduce the number of different readings to the lowest possible point; but in preparing an American Revision the Revisers "felt themselves free to go beyond the task of incorporating the Appendix in the text," and included in their Revised Version any emendations which a two-thirds majority decided to be of importance, whether they had been in the Appendix or not. The time limit of fourteen years having elapsed, the Revisers in 1901 published the Revised Version, American Standard Edition.

CHAPTER IX

The Influence of Previous English Translations on the Revised Version

Wyclif's translation is "robust, terse, popular, and homely, and undoubtedly had an indirect effect on the general style of Scripture translations and on the formation of the English language." [40] Many expressions in the Revised Version owe their origin to it, as, for example, "Narrow is the gate and straitened the way," "to be born anew," "the deep things of God," "a living sacrifice," "the cup of blessing which we bless." [41] The Beatitudes in Luke VI: 20–23 are almost word for word the same as Wyclif's.*

These expressions are found also in Tyndale's Bible, the connecting link between the two being the Vulgate. Wyclif translated direct from that version, but Tyndale and all subsequent translators were able to use and did use the original Hebrew and Greek texts.

While "Wycliffe must be considered as having originated the diction and phraseology which for five centuries has constituted the consecrated dialect of the English speech," Tyndale gave "to it that finish and perfection which has so admirably adapted it to

* The Douay Version adopts all these expressions except "the cup of blessing," which is called "the chalice of benediction."

the expression of religious doctrine and sentiment, and to the narration of the remarkable series of historical facts which are recorded in the Christian Scriptures. He fixed the type according to which later laborers worked. His influence decided that our Bible should be popular and not literary, speaking in a simple dialect, and that so by its simplicity it should be endowed with permanence. He felt by a happy instinct the potential affinity between Hebrew and English idioms, and enriched our language and thought forever with the characteristics of the Semitic mind."

To quote Froude, his translation "is substantially the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur unequaled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one great man—William Tyndale." [42]

Tyndale's was an honest translation from the original, and to its excellence witness is given by Geddes, a Roman Catholic scholar. Though his knowledge of Hebrew has been denied by some authorities, the evidence seems conclusive in favor of his having been an accurate Hebrew scholar. It is not, as has been asserted by Hallam and by Macknight, a copy from the Vulgate, nor from Luther's German. He "availed himself of the best help which lay within his reach, but he used it as a master and not as a disciple. In

this work alone he felt that substantial independence was essential to success. In exposition or exhortation he might borrow freely the language or the thought which seemed suited to his purpose, but in rendering the sacred text he remained throughout faithful to the instincts of a scholar." [43]

Tyndale's translation of the New Testament is a complete proof of his independence. It shows clearly that he rendered the Greek text, while he consulted the Latin of the Vulgate, and the German of Luther.[44] Instances in which he followed the Vulgate are found in the expressions "pinnacle of the temple," "this night is thy soul required of thee," "in my Father's house are many mansions," "let us run the race that is set before us," "written on their foreheads."

The American Revisers have in these and other passages where Tyndale followed the Vulgate indorsed his renderings, and adopted them almost word for word—a striking proof of the accuracy of his scholarship.

In these passages the Douay is naturally similar to Tyndale and the Revised Version; but this is not the case where Tyndale has shown his independence in departing from the Vulgate. His scholarship in these cases is in almost every instance confirmed by the American Revisers.[45]

One striking instance is the expression in the Lord's Prayer "our daily bread," which the Douay Version renders "our supersubstantial bread," a slavish literalism from the Latin.

Among expressions for which he is indebted to Luther we quote the following, found also in the Douay and Revised Versions: "A voice was heard in Rama," "to the Greek and to the barbarians," "thy hardness and impenitent heart," "the foolishness of God," "that they may have the right to the tree of life."

One other expression of Luther's, "the natural man," adopted by Tyndale and the American Revisers, is rendered in the Douay Version "the sensual man," which can hardly be claimed as an improvement. But the similarity of the other expressions to Luther's German would indicate that the translators of the Douay Version were not unwilling to consult other authorities besides the Vulgate.[46]

The remarkable similarity between Tyndale and the Revised Version is well shown in two passages taken at random, one from Numbers XVI: 28–35, and the other from Luke XV. A comparison of these passages shows that they are almost identical.

Another proof of this similarity is found by a comparison of the First Epistle of John, nine tenths of which owes its origin to Tyndale,[47] and in the Epistle to the Ephesians, where five sixths of the text is Tyndale's. In nine instances in these passages the Revised Version has either adopted Tyndale's rendering in preference to that of the Authorized Version or approaches more nearly to him.

These passages may be taken as fair examples of the effect of Tyndale's translation on the Bible of to-day.

It is not generally considered that Coverdale's Bible can be given a place among independent translations; but it is due to him that certain old words, not used by Tyndale, such as "charity," "confess," "church," "grace," "priest," are not lost in the Bible.[48]

Coverdale's influence is chiefly felt through Rogers's edition, in which a large portion is incorporated, and still more through the Great Bible, "in which he revised more than once his own work." [49] Some part of his Bible survives in the poetical books and the Prophets. But where his work still lives and is in daily use is in the version of the Psalms in the Prayer-books of the American and English Episcopal Churches, which, though taken from the Great Bible, is in essence the Psalter of Coverdale.

The version of Rogers had no original and independent influence on the present text. It combined the work of earlier translators with "the judicious hand of an accomplished scholar," [50] and laid the basis of later revisions. The labors of the next seventy-five years, which witnessed the issue of the Great Bible, the Bishops' Bible, and the Authorized Version, were devoted to efforts to improve the text left by Rogers.

The Great Bible is, however, considered to be inferior to Rogers's in many respects, and both the Genevan and the Bishops' Bible corrected its text and strove to remove errors which impaired the sense.[51] The work of the bishops was especially designed to make a popular and not a literary ver-

sion. Owing to the number of translators, the different books have varying merit, but in general it may be said that the Greek scholarship is inferior to the Hebrew. Such new renderings as are given can generally be traced to some other translation, and are not original; but throughout the translation may be seen the influence of the Genevan Version. This first gave the present division into verses, based upon Robert Stephanus's Greek Testament of 1551.

CHAPTER X

The Authorized Version of 1611 and the English and American Revisions Thereof

The Authorized Version and the English and American Revised Versions are the work of a church, and not of a man.

The rules which guided the Revisers in both cases have a remarkable similarity. In each case they were directed to follow the English translation then in common use, and to make as few alterations as faithfulness to originals would permit. Where alterations were decided on, the expression of them was to be in the language of earlier English versions. In the English and American Revisions no alteration was permitted unless supported by two thirds of the Revisers. Precautions were taken to secure the fullest consideration of every change. The opinions of "divines, scholars, and literary men" were invited, and every effort made to "bring a plain reader more closely into contact with the exact thought of the sacred writers."[52] The later Revisers had at their disposal sources of information which were not available to the translators of the Authorized Version. In particular, we may mention the Codex Sinaiticus, a few leaves of which were discovered in 1844, the whole Codex coming to light in 1859; the examination of many hundred Hebrew manuscripts by Ken-

nicott, De Rossi, Davidson, and others, and a large literature on the text of the Bible, gathering together in available form and order all the material from which light on the true text could be obtained.* In fact, textual criticism as a science was not in existence in 1611.

The revision of the Old Testament was a somewhat easier task than that of the New Testament. The "Massoretic Text," accepted as the basis of their work, has come down in manuscripts which differ little from one another. Though there are admitted defects in it, the only means of correcting it is from the versions, especially the Septuagint. But the copies of these versions vary considerably from one another, and before a revision of the "Massoretic Text" can be made a vast amount of preliminary work must be done in collecting and comparing copies of the Septuagint and other versions and in careful study of the Hebrew manuscripts themselves. For these reasons the Revisers did not consider that the existing knowledge on the subject justified a reconstruction of the text.[53] Where there are evident mistakes in the Hebrew and renderings in versions which seemed plausible, the correction is usually noted in the margin. In a few of these cases a change in the text is made. But the majority of changes arise from the more accurate Hebrew scholarship of to-day and correct obvious mistakes in the Authorized Version.

One change of this kind made is the substitution

*The Bibliography gives particulars as to all these works.

of the word "Jehovah" for "Lord" and "God." A Jewish superstition regards the divine name "Jehovah" as too sacred to be uttered, and in the Authorized Version the word is seldom or never used. The Revisers in their Preface point out that the word "designates God as the personal God, as the covenant God, the God of revelation, the Deliverer, the Friend of the people, the ever-living Helper of those who are in trouble," and "with its wealth of sacred associations is now restored to the place in the sacred text to which it has an unquestionable claim." Another similar change affecting a great number of passages is the substitution of the Hebrew word "Sheol" for the different renderings "grave," "pit," "hell," for the same word. "Sheol" signifies the "abode of departed spirits," and as the words used in the Authorized Versions have wider and different meanings the alteration seems desirable. Other alterations include the use of "its" for "his" and "her" when not referring to persons.[54]

The work on the New Testament involved a criticism of the text, which "forms a special study of much intricacy and difficulty," and "the rival claims of various readings" had to be settled.[55] The evidence in favor of any change was carefully sifted, and the different schools of criticism among the Revisers enabled the best results to be obtained. Where the authorities differ a note is made in the margin to the effect that "some ancient authorities" have a different rendering, which is also given in the note. The state of the case is in this way fairly represented.

In some passages it was necessary to revise the Greek text in accordance with documentary evidence. For example, the weight of evidence is against the insertion of the clause, "For thine is the kingdom, and the power, and the glory, forever. Amen" (Matthew VI: 13),[56] and it is accordingly omitted. The evidence is in favor of reading the passage "God was manifest in the flesh" (I Timothy III: 16)[57] as "He who was manifest in the flesh," some ancient authorities reading "which was." The passage is altered accordingly.*

One decided improvement in both Old and New Testaments is the arrangement of the text. The old method of division into chapter and verse, while retained for convenience of reference, is subordinated to divisions into paragraphs. A minute subdivision, which is a serious obstacle to the right understanding of Scripture, is thus avoided. Each paragraph without reference to chapter or verse deals with one subject. In poetical portions the text is arranged in lines so as to exhibit the parallelism characteristic of Hebrew poetry.

*The Douay Version omits the clause from Matthew and makes the clause from Timothy read "which was."

CHAPTER XI

The Douay Version and the Revised Version Compared

Two documents, the *Preface to the Douay Bible* and the *Errata of the Protestant Bible* published in 1822 by Ward, give criticisms by Catholics on Protestant versions. They may be regarded as the best defense of the Douay Version, and the most severe condemnation of the Authorized Version, and of its successor, the Revised Version.

The Preface to the New Testament of the Douay Bible states that the translators are "very precise and religious in following . . . the old vulgar approved Latin not only in sense . . . but sometimes in the very words and phrases which may seem . . . to common English ears not yet acquainted therewith rudeness or ignorance; but to the discreet reader that deeply weigheth and considereth the importance of sacred words and speeches and how easily the voluntary translator may miss the true sense of the Holy Ghost we doubt not but our consideration and doing therein shall seem reasonable and necessary: yea, and that all sorts of Catholic readers will in short time think that familiar which at first may seem strange." The Preface then gives specific instances of "words and phrases" so retained. Many of them, however, are not retained in the modern

Douay, but have been altered to agree with the Authorized and Revised Versions. We need only concern ourselves with those which the modern Douay retains, and we find that the Revised Version agrees with the modern Douay in the use of "hosanna," "raca," "phylacteries," "concision," "circumcision," "priest," "deacon," "tradition," "altar." The only other "words and phrases" retained in the modern Douay are those given below side by side with the words preferred by the American Revisers:

DOUAY VERSION	REVISED VERSION
Alleluia	Hallelujah
sons of Belial	base fellows
flourished again	revived
exhaust the sins of many	bear the sins of many
doth penance	that repenteth
penance	repentance
chalice	cup

No argument in support of any doctrine can be founded on the alterations made by the Revised Version, which, however, are certainly more easily understood by the average reader.

At the end of the Douay New Testament is a table of words which the translators "thought it far better to keep in the text and to tell their signification in a table for that purpose than to disgrace both the text and themselves with translating them." It is difficult to understand this reasoning; for, if the words in question can be translated into English by apt words (and the American Revisers have shown that this can be done), why should the Bible reader be compelled to turn to a table at the end to ascertain the meaning

of the fifty-five words there given? Revisers of the Douay Bible have evidently felt the force of this argument, and in their revisions twenty-nine words and phrases of these fifty-five agree exactly with the Revised Version, eight are expressed in words familiar to the ordinary reader, while eighteen, retained in the modern Douay from the original, are rendered in the Revised Version by ordinary English words, which in every case agree with the meaning of those words as given in the table.* When we add that among the words retained we find "azymes," "holocausts," "parascue," "pasche," we are forced to admit that the American Revisers have adopted the wiser course.

Ward's book gives one hundred and seventeen quotations from all parts of the Bible, in which he considers the rendering of the Authorized Version to be erroneous. An analysis of the quotations gives some very curious results, and throws light on changes made by the American Revisers.

Thirty-five passages are admitted by Ward to have been corrected in the edition of the Authorized Version of 1683. Nine are so altered in the Revised Version as to remove the objections raised.[59] Eight are altered in the modern Douay to agree with the Revised Version on the points objected to.[60] Nine agree in both versions.[61]

The objections raised to the Revised Version and its predecessors are almost entirely removed by altera-

* A statement of all these words and phrases will be found in the Appendix, Note 58.

tions in one version or the other, and where readings objected to are retained the arguments used against them are founded on illogical premises. It is difficult to show more clearly than do these facts the danger of making comments of too severe a nature on the work of translators, who, even by their opponents, might be credited with an honest intention.

This is also shown in criticisms on the Douay Version by modern writers, which have not always been quite fair. They take advantage of the curious diction of the original Douay Version and always quote from it, and not from modern editions. These have made extensive alterations, and it would, we submit, display a more judicial and charitable spirit if these criticisms were founded on versions of the Douay Bible now in use, and not on that used three hundred years ago. If we wish to criticise the Revised Version we do not do so by referring to Tyndale's Bible; neither, when we criticise the Douay Bible as used by Catholics of to-day, should we refer for that purpose to an out-of-date edition. Thus out of seventy-one passages quoted from the Douay Bible by Protestant writers and condemned as "unintelligible," "painful," "absurd," we find that eighteen passages in the modern Douay agree exactly with the Revised Version, while thirty-five have been altered in the modern Douay to make them intelligible and agreeable in sense with the Revised Version.[62] The truth is that the Authorized Version and its daughter, the Revised Version, are largely indebted to the Douay Version for many words and expressions, and

the modern Douay has adopted from the Authorized Version a very great number of renderings. Out of twelve hundred and thirty-three passages which we have collated,[63] eight hundred and forty-seven have been altered in the modern editions to agree exactly, or substantially, either with the Authorized or Revised Version.[61] This may be taken as a fair test of the alterations in general.*

On the other hand, the influence of the Douay on the Revised Version is seen in the large proportion of words of Latin derivation which owe their origin (through the medium of the Authorized Version) to the Douay, and it is from this source rather than from Coverdale that the most powerful action of the Vulgate on the Revised Version is exercised. In the Epistle to the Romans there are phrases and sentences in every chapter, and two or three in most chapters, and ten words, such as "impenitent," "propitiation," "contribution," which derive their origin in this way and are identical in both the Douay and Revised Versions.[64] In a passage of moderate difficulty, Hebrews XIII, verses 8 to 13 are almost identical in both versions, and an examination of the First Epistle of John shows a large number of phrases in the Revised Version identical with the Douay Version.[65] Other expressions identical in the two versions and originating with the Douay of 1582 are: John IX: 22, "he should be put out of the synagogue;" Acts I: 26, "he was numbered with

* Other cases of agreement affecting numerous passages have been pointed out in the Essay.

the eleven apostles;" Romans I: 21, "their . . . heart was darkened;" XI: 2, "his people which he foreknew;" Titus IV: 5, "regeneration." At the same time there are a sufficient number of passages in the modern Douay to support the contention that the translation in use to-day itself requires translation in some passages.

For the purpose of our comparison we must, of course, take the version as we find it, and we can best call attention to its diction by the following quotations in addition to those we have already noticed:

	MODERN DOUAY	REVISED VERSION
Jeremiah 11 19	Let us put wood on his bread	Let us destroy the tree with the fruit thereof
Matthew 1 17	the transmigration of Babylon	the carrying away to Babylon
Mark 3 6	made a consultation	took counsel
John 5 2	a pond, called Probatica	by the sheep gate a pool
Ephesians 3 15	of whom all paternity in heaven and earth is named	from whom every family in heaven and earth is named
Colossians 3 16	spiritual canticles	spiritual songs
I Peter 5 5	insinuate humility one to another	gird yourselves with humility
Hebrews 11 21	adored the top of his rod	and worshiped, leaning on the top of his staff

In some passages, however, the Douay Version is in advance of the Revised Version in the use of modern language. In the passages quoted below, suggestions were made by scholars for the substitution of modern for out-of-date expressions, but were not accepted by the American Revisers. It will be

observed that the rendering in the Douay Bible meets the objections:

	REVISED VERSION	DOUAY VERSION
Exodus 38 19	overlaying of their capitals	their heads
Judges 12 6	he could not frame to pronounce it right	not being able to express
Ruth 2 3	her hap was to light on the portion of the field belonging unto Boaz	it happened that the owner of the field was Boaz
I Samuel 9 26	about the spring of the day	it began now to be light
Isaiah 1 13	I cannot away with	I will not abide
Isaiah 18 6	the ravenous birds shall summer upon them	the fowls shall be upon them all the summer
Micah 1 7	all her hires	all her wages
Luke 14 32	ambassage	embassy

CHAPTER XII

Conclusion

We are now in a position to consider the different points raised in Father Early's letter.

We have shown that the Catholic Church does not prohibit the reading in private or in the family circle of the Word of God. The only version, however, which, by the decrees of that church, is authentic is the Vulgate—a Latin translation—and this will certainly not be found "in every family," and would not be of much practical use if it was. What will be found is one of the numerous editions of the Douay Bible, whose use is, as we have shown, permitted in this country, but which has never been declared authentic. Father Early's description indicates that, in his opinion, any of these editions represents the text more faithfully than "the Protestant version, which goes back only to the time of Henry VIII of England and was then gotten up for obvious reasons."

Can this statement be supported? Let us look at the facts. The Douay Version and its revisions are, or profess to be, translations direct from the Vulgate —itself only a version, though of great antiquity and value. No effort is made in the Douay Version to translate the original Hebrew and Greek, or to compare them with the Vulgate or other versions of equal or greater value. In the Old Testament the

"Received Text," beyond reasonable doubt, as faithfully preserves the original as the Vulgate can do. In the New Testament, Greek manuscripts discovered in comparatively recent years, and almost as old as the Vulgate, are disregarded. Thus, in the case of both Testaments, no attention is paid to documents which may indeed be said to have come down to us unchanged "from the time of Christ Himself."

The original Douay Version was the result of the labors of four men, and each revision represents only the individual scholarship and thought of one, or at the most two revisers. We have shown that its modern editions have borrowed largely from the Authorized Version, and most of their alterations are taken from it.

The original basis of the Revised Version was Tyndale's translation—a man diligently persecuted by Henry VIII and his emissaries. The Authorized Version, founded on Tyndale's and other translations, was the work of a church represented by its most learned divines and scholars in an age when the intolerance of former years had somewhat abated, and the versions which most largely contributed to changes made in Tyndale's text were the Douay Bible itself and the Genevan Version. These represented two extreme types of thought, and the use made of them by the Revisers of 1611 shows that they were anxious to obtain the best translation, independently of the tenets of the school of thought which proved those translations to be correct. The Revised Version is the result of continued study and criticism

of the best minds, for several hundred years, of the original Hebrew and Greek text, the versions, quotations from the Fathers, and modern translations, completed by a body of men who thought that advantage should be taken of all that critical study has brought to light, and who felt "that such a work can never be accomplished by organized efforts of scholarship and criticism unless assisted by Divine help." [66] The Revisers have been able to consult manuscripts and authorities not at the disposal of the compiler of the Vulgate or of its translators. Their work has been carried out with an earnest desire to give the Word of God in English as nearly as possible as it is in the original, and has no connection whatever with Henry VIII, his errors or his opinions. There is, in fact, not one instance in the history of the English Bible where the influence of that monarch, except as a persecutor, had any effect on the work of the translators.

To sum up our conclusions, the principal points of difference between the two versions are:

1. The Douay Version includes and the Revised Version excludes the Apocrypha.

2. The Douay Version in numerous cases uses words and expressions which require explanation, while the Revised Version strives to put in idiomatic English the thought of the original. The original object of the Douay Version of 1852 was to stop liberties taken with the text by reformers. This object has not been kept in view by its modern editors, who have introduced extensive alterations, and have made

the text much more like that of the Revised Version than the original edition. This has been done to such an extent as to remove most of the criticisms which Catholics have passed on Protestant Bibles.

3. The most important difference of all is in the commentaries on the text printed with all editions of the Douay Bible in accordance with the sentence in Father Early's letter, "Neither will the Catholic Church allow private interpretation of the Scriptures." [67] We need not enter into the question whether this view is held by the Roman Catholic Church alone, or discuss the points of doctrine raised in the commentaries on the text. At the end of the Douay Bible there is a "Table of References," to texts in support of various doctrines held by the Catholic Church. A careful collation of all the texts there quoted in support of the most important articles of faith of that church shows that, though in many cases the renderings in the Douay and Revised Versions differ, the differences are verbal only, and in no way affect the validity of those texts as supporting or opposing the doctrine with reference to which they are quoted. The notes, of course, construe them in support of the Catholic doctrine, and herein lies the main difference between the two versions.

We have now traced the origin and history of the two versions, and by comparison between them, impartially and faithfully represented, enabled the reader to judge which "most clearly and most freshly" shows forth the Word of God to those who speak the English language. "All endeavors to

translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version, that shall be alike, literal and idiomatic, faithful to each thought of the original and yet in the expression of it harmonious and free." Our readers can judge for themselves which version most nearly approaches this ideal, and in forming an opinion we would ask them to recognize the fact that revised translations of the Holy Scriptures must be necessary as more light is thrown on the languages in which the Bible was written, and the texts of it which have been preserved, and that a modern phraseology is necessary for preserving and bringing home to modern men and women " the faith once delivered to the saints." We would ask from all an impartial judgment, a recognition of the merits of each version, and respect for the convictions of those who honestly differ from them and who value one of the versions as highly as they do their own.

J. Thomas
Ohio Wesleyan College
New Concord, Ohio
Book No

APPENDIX

APPENDIX

FIRST ESSAY

Preue ye all thingis.—I Th 5 21, Wyclif.

The notes originally submitted contained more information, illustration, and criticism. In a few cases the essayist still presents the results of independent study in compressed form, as at notes 69–77, 92, 100, 138, 153, 158. In a few others the matters at stake are so important that the reader may desire to see the evidence and judge for himself, as at notes 202, 204, 205, 221, 225. Otherwise, however, the notes now printed have been confined to justifying the statements in the text by mere reference to writers of acknowledged eminence. Among these may be mentioned Cornely, *Introductionis Compendium*, Paris, 1891, and Gigot, *General Introduction*, New York, 1901, as the chief Catholics cited. The full titles of works referred to will be found in the Bibliography; the extra (fifth) volume of Hastings' *Dictionary* is cited as V. A very few references have been made to books published since the essays were sent in.

1. The Aramaic portions are: Ezr 4 8–6 18, 7 12-26; Jer 10 11; Dan 2 4–7 28. Once there were also extant in Aramaic: Judith, Tobit, and a first edition of Matthew. See Cornely *Introd. Compend.* 58. Also Diagram 1, based on Hastings' *Dictionary*.

2. Some of the most important manuscripts of the Hebrew are: The Prophets, written by Aaron ben Moses ben Asher of Tiberias in 895 A.D., now at Cairo. The whole of the Old Testament edited by the same scholar, the standard Western Jewish Text, at Aleppo. The Later Prophets, at St. Petersburg. The Later Prophets, written by Moses ben David ben Naphtali of Babylon, partly of the standard Eastern Jewish Text, at Tzufutkale. See Strack in Hastings IV. 725–732, and Buhl *Canon and Text*

85–90. Other manuscripts of the Hebrew Pentateuch have been in the custody of the Samaritans from soon after the time of Ezra; but those which have been seen by Europeans are no older than the Jewish, and are considered as giving a corrupted text. See König in Hastings V. 68–72; Cornely *Introd. Compend.* 63. Only one important manuscript was anciently in Christian custody, the copy by Origen in his great *Hexapla.* This is no longer extant; but a few extracts from it have been preserved in quotation, and in 1896 a copy of part of the Psalms was discovered at Milan. See Nestle in Hastings IV. 442–443.

3. Of the original Greek of the New Testament, more than 2,300 copies have been examined, though few are complete. There are traces of revisions, especially after the time of Constantine, when a demand arose for handsome volumes to be used in fashionable churches and families. The copies made after a few centuries are not much esteemed for purity of text. Of early copies note: Before 400 an entire New Testament at St. Petersburg; one at Rome, lacking part of Hebrews, Timothy, Titus, Philemon, and the Revelation. Before 500 two mutilated Testaments at London and Paris. These four are parts of very valuable Greek Bibles, the Old Testaments being the Septuagint Translation, with varying contents. For full lists see Scrivener-Miller *Introduction to the Criticism of the New Testament* I., and Cornely *Introd. Compend.* 76–77.

4. More than 8,000 copies of Latin versions are extant, but not all have been examined carefully, and not quite 250 are yet known that have been copied with care. See Cornely *Introd. Compend.* 90–121; Kennedy and White in Hastings III. 49–53, IV. 886–889; Scrivener-Miller *Introduction,* Vol. II., Chs. ii.–iv.

5. See Cornely *Introd. Compend.* 40, 637–640; Westcott *A General Survey of the History of the Canon* 242 and Appendix C.

6. It might have been expected that the customs and usages of Palestine should be the most important, as this land was the cradle of Christianity. But the Jewish revolts in 66 A.D. and in 131 A.D. broke all continuity, and the remnants of Jewish Christians lost all importance. The earliest information as to the

Scriptures in Syria comes from the Christians of Edessa, and the history of the versions near here is not so far unraveled that all scholars are quite agreed. The probable course of events is as follows: The earliest Christians here were Jews, and they translated into Syriac the books usually read in Palestine, those in the Protestant Old Testament. To these they added Ecclesiasticus. About 180 A.D. a native called Tatian returned from Rome, bringing with him the four Gospels as read there, which he pieced together into one continuous story, and translated into Syriac; this book was called the "Diatessaron." The only other Christian books used there were the Acts, and the Epistles of Paul with the Hebrews. Twenty years later under the influence of Antioch the Revelation was added, and the four separate Gospels were translated, but were not taken into church use. Soon after 411 A.D. the Diatessaron was confiscated from the churches, and a revision of the Bible was introduced, adding a few more books to the New Testament, but dropping the Revelation. This revised Bible, introduced by Rabbula, Bishop of Edessa, became standard for all Syrians, and is known as the "Peshito." Speaking of this, Gigot says, *Introduction* 289–294: "As Jews, they would naturally select the Hebrew text as the basis of their work" in the Old Testament. In the New, "the other canonical books, viz., II Peter, II and III John, St. Jude, and the Apocalypse, had not been translated." See, however, Nestle in Hastings IV. 648a, 650a, 740b, and Burkitt *Early Eastern Christianity.*

7. Cornely says, *Introd. Compend.* 41: "As the second century went out and the third century came in, almost the same canon used at Rome was found in the rest of the Western churches. For the African Church lacked only the epistles to the HEBREWS, of JAMES, and the second of PETER, as is gathered from the evidence of Tertullian and St. Cyprian; but Tertullian also testifies that at that time the epistle to the HEBREWS was received by not a few churches. The Gallican Church, whose solitary witness is St. Irenæus, seems to have lacked four books, HEBREWS, JAMES, II PETER, JUDE, and in its canon was present also a book not inspired, namely the SHEPHERD of Hermas." See also Westcott *Canon* 423.

8. Thirty-eight of the Old Latin manuscripts are described in Scrivener-Miller *Introduction* II. 45–54. Kennedy gives an exhaustive list in Hastings III. 49–52.

9. Specimens are given by Swete *An Introduction to the Old Testament in Greek* 89–91; by Westcott in Smith *Dictionary of the Bible*, article "Vulgate." See also Kennedy in Hastings III. 48b; Gigot *Introduction* 307–312.

10. Cornely *Introd. Compend.* 106; Gigot *Introduction* 318, 316; Fritzsche in Schaff-Herzog *Cyclopedia* I. 283.

11. Cornely *Introd. Compend.* 106; White in Hastings IV. 873b.

12. Gigot *Introduction* 316; White in Hastings IV. 874, where 383 is given as date for Gospels, without reference.

13. Gigot *Introduction* 318; Buhl *Canon and Text* 161.

14. Gigot *Introduction* 318; Buhl *Canon and Text* 162.

15. Berger *Histoire de la Vulgate*; Gigot *Introduction* 328–329; Burkitt *Old Latin and Itala* 91. See also note 4. The Old Latin versions were used longest by the Western Christians who would not bow to the authority of Rome—*e.g.*, the Donatists; the Irish in Ireland, Britain, and the continent; the Albigenses, etc.

16. Augustine used the New Testament and commended it, though he opposed the fresh translation of the Old Testament. See Burkitt *Old Latin and Itala* 55–65. With him agree Berger, Corssen, and Zahn.

17. The "Prologus Galeatus" is reprinted in the 1592 Standard Vulgate.

18. Gigot *Introduction* 104.

19. "Time and again, this illustrious Doctor of the Latin Church rejects the authority of the deutero-canonical books in the most explicit manner." Gigot *Introduction* 56.

20. "A large number of scholars think that the Palestinian Canon never contained other books than those now found in the Hebrew Bible . . . (This) the first solution is better grounded on fact." Gigot *Introduction* 32, 34. See Ryle *Canon of the Old Testament* 208, 209.

21. Jerome yielded to importunity so far as to skim over

Tobit, Judith, and the additions to Esther and Daniel. Gigot *Introduction* 56–59; Cornely *Introd. Compend.* 107.

22. Origen *Letter to Africanus.* See Bleek in *Studien und Kritiken,* 1853, p. 267ff. Gigot quotes with approval the article on "Apocrypha" in Hastings I.

23. Gigot *Introduction* 118ff; Swete *Introduction* 281.

24. For the Council of Carthage see Mansi *Conciliorum nova et amplissima Collectio* III. 891.

25. For the Letter to Exsuperius of Toulouse see Mansi *Collectio* III. 1,040, or Migne *Latin Fathers* XX. 501–502.

26. "Up to the middle of the ninth century . . . we find a distressing jumble of the best and the worst texts existing side by side, the ancient versions mixed with the Vulgate in inextricable confusion, and the books of the Bible following a different order in each manuscript." Berger *Histoire* xvii. See also Gigot *Introduction* 105, 330; Swete *Introduction* 103; White in Hastings IV. 877; and Diagram 1.

27. Gregory's preface to Job: Migne LXXV. 516.

28. Gigot *Introduction* 318, 329; Swete *Introduction* 98–99.

29. Lingard *Antiquities of the Anglo-Saxon Church* 516.

30. Cornely *Introd. Compend.* 110; Kenyon *Our Bible and the Ancient Manuscripts* 171–172.

31. Cornely *Introd. Compend.* 108; White in Hastings IV. 878a.

32. "The texts of the old versions and the new are constantly mixed and confused in the manuscripts." Berger *Histoire* xi. See also Gigot *Introduction* 67, 330–331; Kenyon *Our Bible* 182–185; White in Hastings IV. 878–879.

33. Gigot *Introduction* 331; White in Hastings IV. 879a.

34. Cornely *Introd. Compend.* 110; Reuss *History of the Canon of the Holy Scriptures* 252–254.

35. Gigot *Introduction* 331; White in Hastings IV. 879b.

36. Gigot *Introduction* 331; Kenyon *Our Bible* 186.

37. *Encyclopedia Brittanica* XIX. 503b.

38. Gigot *Introduction* 71; Reuss *Canon* 268. The importance of this is hardly recognized by Protestants. The Bull deals not only with inspiration, but declares that the Roman Church "receives and venerates the books."

39. White in Hastings IV. 879b.

40. Gigot *Introduction* 209, 249. Coppinger gives abundant details and illustrations in his *Incunabula Biblica*, and *The Bible and its Transmission.*

41. Gigot *Introduction* 75, 118.

42. Buhl *Canon and Text* 65–67. Reuss and Gigot know of some copies still arranged in Luther's order.

43. Cornely *Introd. Compend.* 112; Fritzsche in Schaff-Herzog I. 284; Horne *Introduction to the Holy Scriptures*, edition of 1839, II. Part ii, 62–64.

44. Careless Protestants often misunderstand the true bearing of these decrees, perhaps only reading part of them. They should study the careful expositions in Cornely *Introd. Compend.* 111–115; Gigot *Introduction* 77–82, 333–336.

45. "Eadem sacrosancta Synodus considerans non parum utilitatis accedere posse Ecclesiæ Dei, si ex omnibus latinis editionibus, quæ circumferuntur, sacrorum librorum, quænam pro authentica habenda sit, innotescat, statuit et declarat, ut hæc ipsa vetus et Vulgata editio, quæ longo tot sæculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus et expositionibus, pro authentica habeatur et ut nemo illam reiicere quovis pretextu audeat vel presumat. . Sed et impressoribus modum in hac parte, ut par est, imponere volens . . . decernit et statuit, ut posthac S. Scriptura, potissimum vero hæc ipsa vetus et Vulgata editio quam emendatissime imprimatur."

46. *Vatican Decrees*, ii. On the difference of faith and discipline see Westcott's article on the "Vulgate" in Smith *Dictionary.*

47. Brent's 1676 translation of Pietro Soave Polano *History of the Council of Trent* 146–147; Cornely *Introd. Compend.* 111–112; Van Ess *Geschichte der Vulgata* § 27.

48. This matter was hotly debated in two separate congregations, and the legate had to meet the minority privately and represent that in the public session it would be fitting to allow it to pass without question. He quieted some scruples by pointing out that it was only forbidden to say it contained such errors of

faith as should cause its rejection. Brent's transl. of Polano *Council of Trent* 151–152; Cornely *Introd. Compend.* 111 may also be consulted.

49. The term "Vulgate" had been applied by Jerome himself and many others to the text of the Greek Bible as generally read in the third century, as distinguished from a critical text proposed by a scholar such as Origen, or new translations, as by Aquila and Symmachus: Swete *Introduction* 68. The analogy, therefore, was perfect; the Fathers at Trent preferred the average current text of the Latin, as distinguished from a critical text prepared by a scholar such as Ximenes, or new translations, as by Erasmus and Pagninus. The transfer of the name "Vulgate" from a Greek to a Latin text, had long been going on, and since 1545 is stereotyped.

50. Gigot *Introduction* 336; Brent's transl. of Polano *Council of Trent* 150.

51. Cornely *Introd. Compend.* 115; Gigot *Introduction* 336.

52. Swete quotes the introductory matter, *Introduction* 174–182. It explains the principles on which Sixtus was working, and the appreciation at Rome that this work was necessary as a preliminary to the standard text of the Vulgate.

53. Kennedy in Hastings III. 53b.

54. The revisers were good scholars, but they and Sixtus went on different principles. They attached greater weight to the originals when the Latin manuscripts did not agree; Sixtus gave the determining voice to early quotations, as he had done with the Old Latin Version. (It is worth noticing that his principle has been adopted by Westcott and Hort as their sheet-anchor for a critical text of the New Testament.) Sixtus left nothing undone to authorize his text, except that he died before it was *officially* published. Cornely *Introd. Compend.* 116–117; Gigot *Introduction* 337. The genealogy of the text the revisers worked on is: Stephanus 1540, Henten 1547, Louvain 1573, Lucas of Bruges 1583. See Diagram 3.

55. An original impression has been carefully examined by the writer, and the summary of the Bull is a fairly close translation

of some phrases in the Latin. The Bull has often been reprinted, last by Cornely in his large *Introductio Generalis.*

56. Cornely *Introd. Compend.* 117; White in Hastings IV. 881a.

57. Gigot *Introduction* 338; Fritzsche in Schaff-Herzog I. 284a.

58. Cornely *Introd. Compend.* 117; White in Hastings IV. 881b; instances in Horne *Introduction* II. 237–238.

59. The writer has examined original impressions of 1592, 1593, and 1598, and deliberately disregards several statements which appear inaccurate. In particular, the note by Buhl *Canon and Text* 165 errs both by inadequate information and by the impression conveyed that the tables of corrections in 1598 are full and final; they only occupy sixty lines for the three editions.

60. Jerome had repeatedly refused to revise or translate these books, and in this respect his judgment was indorsed at Trent. The valuable Codex Amiatinus, copied in England about 700, omitted them, and this was used by Allen for the 1592 edition. It is a strong testimony to the force of custom that in spite of the decisions at the Council of Trent, it was felt necessary to conciliate public opinion by appending them to the authorized Bible. In modern editions their presence is defended by the plea that they were cited by some holy Fathers, and are found in manuscripts and printed Bibles. See Thackeray in Hastings I. 759a.

61. Buhl *Canon and Text* 165.

62. James's book *Bellum Papale* published in 1600 has often been reprinted, as in 1841. Cornely *Introd. Compend.* 118 responds that no one difference touches faith or conduct, and it is for such purposes alone that the Vulgate was authorized at Trent; Gigot *Introduction* 338, however, takes a more serious view of the differences, and Vercellone declares that some do touch dogmatic passages.

63. The Benedictines published at Paris a complete edition of Jerome's works, and the first volume in 1693 was his translation; Horne *Introduction* II. Part ii, 54. Vallarsi in 1734 reëdited the translation in his complete collection, entitling it *Divina Bibliotheca;* White in Hastings IV. 882a.

64. Rule III. allows the bishop to sanction a version of the Old

Testament as an elucidation of the Vulgate, not as the sound text. It stipulates that the version must be approved by the Catholic Faculty of a University or by the Inquisition. See Buckley *Canons and Decrees of Trent*, 1851.

65. For instance, a London edition and a New York edition taken at random and opened a dozen times at random read differently at Matt 1 18, Mk 1 21, Jno 1 40, Acts 2 10, Rom 9 20, Gal 3 3, Eph 2 4, II Th 2 12, Heb 9 4, Jas 1 23, I Pet 1 7, Rev 22 17. Even in the Old Testament a similar casual examination of an Irish edition and of a Scotch picked up at hazard discloses trivial discrepancies on every page tested. Some of these are of no importance whatever for the sense, some may possibly be put down to the proof-reader, some to editorial discretion; but whatever the explanation, the fact remains that the editions do not tally exactly.

66. Lingard says, without quoting his source, that the Epistle and Gospel were read in English: *History of the Anglo-Saxon Church* 399. Bede's version of John has perished. Caedmon's metrical paraphrase is well known as the earliest surviving specimen of English. Aldred about 950 interlined an English version into a fine Latin manuscript called the Lindisfarne Gospels. The Psalms were often translated. A version of the Gospels is preserved at Cambridge, and of much of the Old Testament at Oxford. Skeat published a critical edition of the Gospels in three or four versions, 1871–1877. The court of Rome probably knew nothing of these versions. See Lupton in Hastings V. 236–237; Gigot *Introduction* 340–342.

67. Nicholas of Hereford is the best known of Wyclif's assistants; his original manuscript is extant, ending at Bar. 3 20. Wyclif himself had the largest share in the New Testament work. Gigot *Introduction* 344.

68. The manuscripts of the Vulgate employed, contained short prologues by Jerome to the various books, which were translated, as in modern Catholic Bibles. In some copies may be found the forged Epistle to the Laodiceans, but this was not translated by Wyclif or by his reviser. Westcott-Wright *A General View of the History of the English Bible* 15.

69. This revision is generally attributed to John Purvey, an assistant of Wyclif at Lutterworth. Gasquet declares that this is a mistake, due simply to a marginal note on a manuscript at Dublin, which note has been misread. Other experts declare that there is no misreading, and that the character of the revision and of the prologue accord with the writings acknowledged by Purvey. His subsequent change of opinions readily accounts for his not claiming this as his work. A few extracts from the prologue will be of interest as showing the method pursued: "First . . . with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis and to make oo Latyn Bible sumdel trewe; and thanne to studie it of the newe, the text with the glosse . . the thridde tyme to counseile withelde gramariens . . the iiij. tyme to translate as cleerli as he code to the sentence, and to haue manie gode felawis and kunnynge at the correcting of the translacioun. . The comune Latyn Biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English Bible late translatid." This last remark agrees with the estimate of Roger Bacon a century earlier; but the elaborate tables of corrections drawn up in Paris must have been available for Oxford scholars. See Gigot *Introduction* 344; Lupton in Hastings V. 240a. The glosses referred to were explanatory notes or comments; the best of these in the Middle Ages were by Nicolas a Lyra, once perhaps a Jew, then a Franciscan friar. His exposition deeply influenced Luther afterward.

70. Canon Knighton of Leicester, speaking of the Gospel, which he regarded as intrusted by Christ to the clergy and doctors for them to dispense to the laity, regretted that "this master John Wyclif has translated from Latin into a tongue, Anglican not Angelic, so that through him it becomes common, and is more open to laymen and women able to read than it used to be to lettered and intelligent clergy. Thus the gospel pearl is scattered and trodden underfoot by swine." A few years before Wyclif some fragments of versions were undertaken for use in monasteries; but the translator vows that if he yields to the request of the monk and nun who asked for them, "y moste in cas vnderfonge the deth." Even he does not contemplate that his

work will pass into the hands of the unprofessed and ignorant laity. And he is earnest to warn his monastic readers that this version is not to replace, but to supplement the Latin. The notes and memoranda on the surviving manuscripts show that it was made for people in orders, and owned by them. Paues *A Fourteenth Century English Version.*

71. Horne *Introduction* II. Part ii, 67; historical account in Bagster *Hexapla* 33.

72. The Southern Convocation at Oxford in 1408 enacted and ordained "that no one henceforth do by his own authority translate any text of Holy Scripture into the English tongue, or any other, by way of book or treatise: nor let any such book or treatise now lately composed in the time of John Wyclif aforesaid, or since, or hereafter to be composed, be read in whole or in part, in public or in private, under the pain of the greater excommunication." Wilkins *Consilia Magnæ Britanniæ et Hiberniæ* III. 317. This was a distinct breach with a fine English tradition. For Bishop Grosseteste of Lincoln had said about 1275, "It is the will of God that the Holy Scriptures should be translated by many translators, so that what is obscurely expressed by one may be more perspicuously rendered by another." And Archbishop Thursby of York, shortly before 1373, published an English exposition of the Creed, the Commandments, and the Lord's Prayer, forcibly objecting to the new doctrine that the people should be forbidden the use of the Bible. Even Archbishop Arundel in 1394, when he was in deep disgrace with King Richard, praised Queen Anne for studying the four Gospels in English, and said "Against them that say the gospel in English would make men err, do they know that in the Latin are more heretics than of all others." But in 1408, when under a weak king he was free to speak his mind and take his own way, this same Archbishop presided over the Convocation which reversed the old policy and followed on the lines of the French Council of Toulouse and the German Council of Trier. The new decree is plainly referred to in the *Myroure of our Ladye*, after 1415, where we read, "Yt is forboden vnder payne of cursynge that no man schulde haue ne drawe eny texte of holy

scrypture in-to Englysshe wythout lycense of the bysshop dyocesan."

The authorship and circulation of this version have been much discussed. Gasquet has cleared up some points, and the renewed study initiated by him has cleared up more. The sentences in the text are brief, but some pains have been devoted to insure that they are accurate, and to discriminate between the new hostility of the English clergy, and the tolerant attitude of the Roman court. Gigot's note, *Introduction* 345, says the very utmost that can be plausibly claimed.

73. Lechler-Lorimer *John Wycliffe and his English Precursors* 209; also Gasquet *The Old English Bible and Other Essays.* As instances of the popular use, we find from Foxe *Book of Martyrs* 175, that in 1511 James Brewster of St. Nicholas, Colchester, owned "a certain little book of scripture in English, of an old writing, almost worn for age." And John Tewkesbury "had studied holy scriptures by the space of then 17 years" in 1529, when they had only been printed in English for three years. Mr. Bradshaw pointed out that the success of the revised Wyclif was so great, it completely stopped the copying of Latin Bibles in England. See Wright's note on p. 15 of the third edition of Westcott *General View.*

74. The writer has cursorily seen a dozen copies.

75. Gasquet claimed in 1894 that the version in question is wrongly attributed to Wyclif, and that it is the authorized Catholic version of the Middle Ages. He was answered next year by Matthew, and also by Kenyon of the British Museum, but maintained his opinion, republishing it in 1897. Gigot disagrees with him, and his only convert seems to be a Catholic, J. M. Stone, who adduces no new fact, nor notices the counter arguments. See Bibliography. Indeed, if before Luther came into prominence, Englishmen were punished for using or owning the authorized Catholic version, what was authorization worth? But the fact of this claim being made is admirable testimony to the accuracy of the version, and of its acceptability to one scholarly Catholic today. Wright sums up that "the Wycliffite origin of the translations . . has been reëstablished." Westcott *General View* 20.

76. Purvey's revision of the New Testament was edited by Lewis in 1731, and reprinted by Baber in 1810. A new edition is in Bagster *Hexapla*, 1841. The original unrevised New Testament of Wyclif was first printed in 1848 by Lea Wilson. The whole Bible in both editions was edited by Forshall and Madden in 1850, and Purvey's New Testament was reprinted from this in 1879. There are also reprints of other portions. All have been inspected, and some are owned by the writer. Nisbet's Scottish version was printed for the Scottish Text Society in 1901.

77. Twenty extracts from early versions were originally submitted in this note, illustrating the independence of all before Tyndale. Six of the simplest and most readable are here retained:

Gen 1 1-5.

(*a*) Revised Wyclif (c. 1388):

In the bigynnyng God made of nought hevene and erthe, forsothe the erthe was idil and voyde, and derknessis weren on the face of deppe; and the Spiryt of the Lord was borne on the watris. And God sayde, light be maad, and light was maad. And God saw the light that it was good. and he departide the light fro derknessis, and he clepide the light day, and the derknessis nyght; and the eventid, and morntid was maad one day.

(*b*) Caxton (1483):

In the begynnyng god made and created heuen and erthe/ The erthe was ydle and voyde and couerd with derknes And the spyrite of god was born on the watres/ And god said/ Be made lyght/ And anon lyght was made/ And god sawe that lyght was good/ And dyuyded the lyght fro derknes/ & called the lyght day/ and derknes nyght And thus was made lyght with heuen and erthe fyrst/ and euen and mornyng was made one day/

Job 31 35-40 in three versions.

(*c*) Purvey (Skeat's reprint of Forshall and Madden):

who gyueth an helpere to me, that Almygti God here my desire? that he that demeth, write a book, that Y bere it in my schuldre, and cumpasse it as a coroun to me? Bi alle my degrees

Y schal pronounce it, and Y schal as offre it to the prynce. If my lond crieth agens me, and hise forewis wepen with it; if Y eet fruytis thereof with out money, and Y turmentide the soule of erthetileris of it; a brere growe to me for wheete, and a thorn for barli.

(*d*) Coverdale (Bagster's reprint of the 1535 edition):

O that I had one which wolde heare me. Lo, this is my cause. Let ye Allmightie geue me answere: & let him that is my cõtrary party, sue me with a lybell. Then shall I take it vpon my shulder, & as a garlãde aboute my heade. I haue tolde the nombre of my goinges, and delyuered them vnto him as to a prynce. But yf case be that my londe crie agaynst me, or yt the forowes thereof make eny complaynte: yf I haue eaten the frutes thereof vnpayed for, yee yf I haue greued eny of the plow men: Than, let thistles growe in steade of my wheate, & thornes for my barlye.

(*e*) Challoner's Catholic (Denvir's text):

Who would grant me a hearer, that the Almighty may hear my desire: and that he himself that judgeth would write a book, That I may carry it on my shoulder, and put it about me as a crown? At every step of mine I would pronounce it, and offer it as to a prince. If my land cry against me, and with it the furrows thereof mourn. If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof: Let thistles grow up to me instead of wheat, and thorns instead of barley.

In this passage the Vulgate has missed the sense of the opening phrases, and so the authorized Catholic versions are bound to give faulty renderings. Other modern Catholic editions give the same words as Denvir's text, but the punctuation is even more mysterious.

(*f*) Passage from the Rheims Testament, illustrating how every word not borrowed from previous versions is due to the Vulgate:

[Words from Wyclif, Tyndale, or Coverdale's diglot are in CAPITALS. New renderings are in ordinary type, with Vulgate in brackets.]

I Tim 4 1-5

And THE SPIRIT manifestly (Manifeste) SAITH THAT IN

THE LAST TIMES certain (Quidam) SHAL DEPART FROM THE FAITH atTENding (Attendentes) TO SPIRITES OF ERROUR, AND DOCTRINES OF DIUELS, SPEAKing LIES IN HYPOCRISIE, AND HAUING THEIR CONSCIENCE seared (cauteriatam), FORBIDDING TO MARIE, TO ABSTAINE FROM MEATES VVHICH GOD CREATED TO RECEAUE VVITH THANKES-GIUING for the FAITHFUL, (fidelibus) AND THEM THAT HAUE KNOVVEN THE TRUTH. FOR euery (omnis) CREATURE OF GOD IS GOOD, AND NOTHING TO BE reiected (rejiciendum) that (quod) is RECEIUED VVITH THANKES-GIUING. FOR IT IS SANCTIFIED BY THE VVORD OF GOD AND PRAIER.

78. Two impressions of Caxton and two of Wynken de Worde have been seen by the writer, and one has been carefully examined. The *Temple Classics* furnish a handy modern reprint. The work was the largest Caxton ever printed, and proved to supply a wide popular demand. He originated the rendering "breeches" in Gen 3 7, which reappeared in the Genevan Bible of 1560.

79. Fritzsche enumerates ten editions of the Bible in German dialects alone before Luther was born. They made the Archbishop of Mainz uneasy, and in 1486 he tried to check them. Schaff II. 866. Green *Handbook of Church History* 577.

80. Seebohm *Era of the Protestant Revolution* 85.

81. Gardiner *Student's History of England* 377.

82. Lovett *Life of Tyndale* 5a.

83. Lovett *Tyndale* 3a.

84. Wharton's notes to Strype *Cranmer*; *Cambridge Modern History*, Reformation, II, 465.

85. See Bibliography.

86. "Life of Allen" by Thompson Cooper in the *Dictionary of National Biography*.

87. Carleton *Rheims and the English Bible* 15–16.

88. "Life of Martin" by Thompson Cooper in the *Dictionary of National Biography*; Newman *Tracts Theological and Ecclesiastical* 361; Gigot *Introduction* 347.

89. There is a vague impression that the Catholic version is

independent. This will be dispelled by a glance at the last extract in note 77. Note 138 supplies another conclusive proof that the modern Catholic versions are enormously indebted to Tyndale. For obligations to the Genevan see Westcott *General View* 245.

90. Carleton *Rheims* 5–8, 19–20. It is worthy of notice that University clannishness showed itself in the attention paid to the work of Taverner, the only previous Oxford translator.

91. Newman *Tracts* 361.

92. The preface has been rather unfairly represented by some writers, who amuse themselves with the fact that within ten years the Vulgate text which they had used was superseded by the Roman authorized edition, forgetting that this was edited by one of the Douay scholars themselves. The present writer has been struck with the critical acumen shown at that date, and the grasp of the relative value of the *common* Greek manuscripts and the Latin version. Many of the remarks made are most just, and have since been generally acted on by scholars. Apparently this was the first application of these principles to the criticism of the New Testament text, and probably it was the first enunciation of them. A searching examination would very likely place Allen at the very center of the English textual scholars, marking the transition from Ceolfrid, Bede, Alcuin, Ælfric, Bacon, and Harding, to the new learning represented by Walton, Fell, Mill, Bentley, Kennicott, Tregelles, Westcott and Hort. Few men have had similar opportunities of editing standard editions in two influential languages, or have employed them so well.

93. Carleton *Rheims* 22.

94. This is the actual edition used by the writer, though he has seen the original and Fulke, and owns modern reprints of 1582.

95. Newman *Tracts* 363.

96. The preface is shorter than that to the New Testament, but goes on the same lines, criticising the four Protestant editions. It avows that this Douay Version is to refute the Lutheran slander that Catholics would not translate, and that to remedy the corruptions of these new masters, Catholic pastors were setting forth

true and sincere translations in most languages of the Latin Church. See also Gigot *Introduction* 348.

97. Darlow and Moule *Historical Catalogue of Printed Bibles* I. 257.

98. Gigot *Introduction* 353; Darlow *Catalogue* 261.

99. Gigot *Introduction* 353; Darlow *Catalogue* 268.

100. Cardinal Newman drew attention to the fact that the Rheims-Douay Version has never been directly approved by any bishop, much less by the Holy See itself. Doubtless the remark is correct, but it is irrelevant. The Rules approved by Pius IV do not stipulate for more than leave from a faculty of a Catholic University, and these three versions were formally approved, the first by professors at Rheims and Douay, Nary's by four Dublin priests, but not apparently by a faculty or inquisition, though he himself was a Doctor of Paris; Witham's by Douay divines, including Challoner for the second volume. Darlow *Catalogue* 268–269. Further it deserves much attention that "the general usage of the Holy See is not to interpose its judgment in a matter of so much delicacy" as a foreign vernacular version—so the Cardinal Prefect of Propaganda wrote to Archbishop Kenrick.

101. Darlow *Catalogue* 279–280. Challoner also extensively revised the notes, and those in modern cheap editions are mostly based on his.

102. Newman *Tracts* 364–376.

103. Gigot *Introduction* 351.

104. Newman *Tracts* 377. If the Rouen editions of 1633 and 1635 are reckoned together, they make the first whole Bible. Then Challoner's editions of 1750 make the second; the Philadelphia of 1790 the third; the Dublin of 1791 the fourth. But a quarto edition of the whole Bible has just been discovered, the Old Testament 1610 and the New 1600, issued at Amsterdam. See *Bibliography* and Darlow *Catalogue* 173, 279.

105. Darlow *Catalogue* 327.

106. Not the printing of this version is in question, only its general circulation. After the Council of Trent, ten Rules concerning prohibited books were put forth by Pope Pius IV, the fourth

of which stipulates that the reading of the Bible in the vernacular can be allowed only to those who have leave from their priests or confessors, and if they be regular clergy, from the head also. When therefore Pius VI applauded the learning of Martini and even agreed that the faithful should be excited to the reading of the Holy Scriptures, this did not convey any general permission for any one to read this version. Nor was there any novel departure in the next five Popes enforcing the standing rule against indiscriminate circulation, as detailed in note 225. The new emphasis they laid on the matter was largely due to the formation of Bible Societies, the chief of which had as its sole object the wider circulation of the Holy Scriptures without note or comment. This doubly opposed the Rules of Pope Pius IV, and therefore reminders were issued by Pius VII and his successors, under which all vernacular versions, including Martini's, were still allowed only to those who had special permission. One conspicuous instance of the application of the Rule was given in the revolutionary year of 1849, and is thus described by Canton in his recent *History of the British and Foreign Bible Society*, II, 255: "At Florence an edition of 3,000 copies of Martini's New Testament speedily left the press. . . The Sovereign Pontiff himself, in an encyclical to the Italian prelates before his return from Naples, denounced the Society and its Scriptures, 'translated contrary to the rules of the Church into the vulgar tongue, and most wretchedly perverted.' At Florence the 3,000 copies of the New Testament of Martini, a Florentine Archbishop, were seized by the restored government, the presses were stopped, the paper and type were carried off, the printers prosecuted." This action of the Tuscan civil authorities—though they erred in supposing that Martini's Testament was expressly aimed at in these words—was in perfect harmony with the Rules of Pius IV, and the exhortations of Pius VII, Leo XII, Pius VIII, Gregory XVI, and Pius IX.

107. Horne *Introduction* II. Part ii, 266.
108. Darlow *Catalogue* 313.
109. Newman *Tracts* 363.
110. Darlow *Catalogue* 327.

111. Wright *Early Bibles of America* 60, 63, 78, 89, 121, 126, 127.

112. Wright *Early Bibles* 69–71. Perhaps America has the honor of issuing the *first* whole Catholic Bible in English, bound in one volume. See note 104.

113. Cotton *Editions of the Bible* 112; Newman *Tracts* 377.

114. Newman *Tracts* 385–386.

115. Newman *Tracts* 391; Darlow *Catalogue* 329.

116. Newman *Tracts* 391–393; Cotton *Editions* 119.

117. Newman *Tracts* 377.

118. Darlow *Catalogue* 331.

119. Newman *Tracts* 386; Darlow *Catalogue* 333.

120. Newman *Tracts* 363.

121. Darlow *Catalogue* 334.

122. Newman *Tracts* 387–388.

123. Newman *Tracts* 388; Darlow *Catalogue* 341.

124. Newman *Tracts* 388–389.

125. Newman *Tracts* 387.

126. *Dublin Review* II. 476–477.

127. Newman *Tracts* 390.

128. Gigot *Introduction* 354.

129. Gigot *Introduction* 355–358. The statements are drawn from the writer's own copy.

130. Gigot *Introduction* 355–358.

131. Gigot *Introduction* 352; Newman *Tracts* 395; Lupton in Hastings V. 252b.

132. Newman *Tracts* 398–399.

133. Cotton *Rhemes and Doway* 156.

134. Gigot *Introduction* 353.

135. Turning over the pages of any parallel reprint will show the large originality of Tyndale. Here and there coincidences with Wyclif can be noticed, but in view of his express words it would seem that these are probably due to the current speech, which appears to have been enriched by stock quotations, much as people who have neither read nor seen a play of Shakespeare yet use phrases coined by him. While, however, his English is original, it is evident that he used freely the familiar Vulgate, the

new Latin version of Erasmus and the new German version of Luther, yet with such independence as to amend or even reject them. See Westcott *General View* 130–138, 316–319.

136. In the following transcript from Tyndale's version of Ex 2, published in 1531, words which are found identically in modern Catholic and also in the 1901 standard American edition, are in CAPITALS. The passage is taken at random, and the spelling is modernized.

And THERE WENT A MAN OF THE HOUSE OF LEVI AND TOOK A daughter of Levi. AND the wife CONCEIVED AND BORE A SON. AND when she saw that it was a proper CHILD, she HID HIM THREE MONTHS long. AND WHEN SHE COULD no LONGER HIDE HIM, SHE TOOK a basket OF BULRUSHES AND DAUBED IT WITH SLIME AND PITCH, AND laid THE child THEREIN, AND put it IN THE flags BY THE RIVER'S BRINK. And HIS SISTER stood AFAR OFF, to wit WHAT WOULD come of it. Ex 2 1-4. The coincidences of language here cannot be largely accidental. The vocabulary is rather rich, and obvious synonyms will occur for many words, which have not been utilized by modern or ancient editors. Even the order has only been varied once, though rearrangement was often possible.

A second passage is taken at random from the unique fragment of the first edition of Matthew.

Again I SAY unto YOU THAT IF TWO OF YOU shall agree in EARTH in any manner THING WHATSOEVER THEY shall desire, IT SHALL BE given THEM of MY FATHER which IS IN HEAVEN. FOR WHERE TWO OR THREE are GATHERED together IN MY NAME THERE I AM IN THE midst OF THEM. THEN PETER came to HIM, and SAID, Master, HOW oft SHALL MY BROTHER trespass against ME AND I shall FORGIVE HIM? shall I forgive him SEVEN TIMES? JESUS said unto HIM I SAY NOT unto THEE SEVEN TIMES BUT SEVENTY TIMES SEVEN times. THEREFORE IS THE KINGDOM OF HEAVEN LIKENED unto A certain KING which WOULD TAKE ACCOUNT OF HIS SERVANTS. AND WHEN HE HAD BEGUN TO reckon

ONE WAS BROUGHT unto HIM which OWED HIM TEN THOUSAND TALENTS: but when HE HAD nought TO PAY the LORD COMMANDED him to BE SOLD AND HIS WIFE AND his CHILDREN AND ALL THAT HE HAD AND PAYMENT TO BE MADE. The SERVANT fell DOWN and besought HIM SAYING Sir give ME respite AND I WILL PAY it every whit. Then had THE LORD PITY on the SERVANT and loosed HIM AND FORGAVE HIM THE DEBT. Matt 18 19-27.

A third extract may be taken from a less familiar portion, such as the Epistle to Philemon. Here the language of Tyndale is taken from his edition of 1534, not his first, nor his final revision.

I thanke MY GOD MAKINGE mencion all wayes OF THE IN MY PRAYERS, when I heare OF THY love AND FAYTH, WHICH THOU HAST towarde THE LORDE JESU, AND TOWARDE ALL SAYNCTES: so THAT THE fellisshippe that thou hast in the FAYTH, is frutefull thorow KNOWLEDGE OF all GOOD thinges, which are IN YOU by JESUS CHRIST. And we have great IOYE, AND consolation over THY love: For by THE (BROTHER) THE SAYNCTES hertes are comforted. WHERFOR THOUGH I be bolde IN CHRIST TO enioyne THE, THAT WHICH becommeth the: yet FOR loves SAKE I RATHER BESECHE the, though I be as I am, even PAUL aged, AND NOW in bondes for Iesu Christes sake. I BESECHE THE FOR MY sonne ONESIMUS, WHOM I begat IN MY BONDES, which in tyme passed was TO THE VNPROFFETABLE: BUT NOW PROFFETABLE bothe TO THE AND also to ME, WHOM I HAVE SENT home agayne. Thou therfore receave him, that is to saye, myne awne bowels, WHOM I WOLDE fayne HAVE retayned WITH ME, THAT IN THY stede HE myght have ministred vnto ME IN THE BONDES OF THE GOSPELL. Neverthelesse, WITHOUT THY mynde WOLDE I DOO NOTHING, THAT that GOOD which springeth of the, shuld NOT BE AS it were OF NECESSITIE, BUT willingly. Haply HE therfore dePARTED FOR A SEASON THAT THOU shuldest receave HIM FOR EVER, not nowe AS A SERVAUNT: BUT above A SERVAUNT, I meane

A BROTHER beloved, SPECIALLY TO ME: BUT HOW MOCHE more vnto THE, BOTH IN THE FLESSHE, AND also IN THE LORDE? YF THOU COUNT ME A felowe, RECEAVE HIM AS MY SELFE. YF HE HAVE hurte THE OR oweth the ought, that laye TO MY charge. I PAUL have written IT WITH MYNE AWNE HONDE, I WILL recompence IT. So that I do NOT SAYE to THE, howe THAT THOU OWEST vnto ME even THYNE AWNE SILFE. Even so BROTHER, let me enIOYE THE IN THE LORDE. Comforte MY bowels in the Lorde. Trusting IN THYNE OBEDIENCE, I wrote vnto THE, KNOWYNGE THAT THOU WILT DO more then I SAYE for. Moreover PREPARE ME LODGYNGE: FOR I trust THOROW the helpe of YOURE PRAYERS, I SHAL BE geven VNTO YOU. Vs. 4-22.

An extract from Tyndale's version of Eph 2, will show how he has left his mark on the 1611 version and through that on modern Catholic editions, which discard the extremely crabbed translation of Martin in the Rheims Testament.

Wherfore remember THAT YE beynge in tyme passed GENTYLS IN THE FLESSHE, and were CALLED VNCIRCUMCISION to them WHICH are CALLED CIRCUMCISION IN THE FLESSHE, which circumcision is MADE BY HONDES: Remember I saye, THAT YE WERE AT THAT TYME with oute CHRIST, and were reputed ALIANTES FROM THE common welth OF ISRAEL AND were STRAUNGERS from the testamentes OF PROMES, and had NO HOPE, AND were WITH OUT GOD IN this WORLDE. BUT NOW IN CHRIST IESU, YE which a whyle agoo WERE FARRE OF, ARE MADE NYE by THE BLOUDE OF CHRIST. FOR HE IS OUR PEACE, whych hath MADE of BOTH ONE, AND hath broken DOUNE THE WALL that was a stoppe bitwene vs, and hath also put awaye thorow HIS FLESSHE, the cause of hatred (that is to saye, THE LAWE OF COMMAUNDEMENTS CONTAYNED IN the lawe written) for to make of twayne ONE NEWE MAN IN HIM SILFE, so MAKYNGE PEACE: AND to RECONCILE BOTH vnto GOD IN ONE BODY thorow his

CROSSE, and slewe hatred therby: AND came and PREACHED PEACE TO YOU which WERE a FARRE OF, AND TO THEM THAT WERE NYE: FOR thorow HIM WE BOTH HAVE an open waye in, IN ONE SPRETE vnto THE FATHER. Therfore now YE ARE NO MOARE STRAUNGERS AND foreners: BUT CITESYNS WITH THE SAYNCTES, AND of the householde OF GOD: and are BILT APON THE FOUNDACION OF THE APOSTLES AND PROPHETES, IESUS CHRIST BEYNGE THE heed CORNER STONE, IN WHOM every BILDYNGE coupled TOGEDDER, GROWETH vnto AN HOLY TEMPLE IN THE LORDE, IN WHOM YE ALSO ARE BILT TOGEDDER, and made AN HABITACION for GOD IN THE SPRET. Eph 2 11–22.

These passages have not been chosen to bear out a ready-made theory; but they have been taken, two absolutely at random, others to insure variety, but with no idea of what the result would be. The examination shows that out of 1,109 words used by Tyndale, 796 are at the present day used by both Catholics and Protestants—more than 71 per cent.

137. Preface to Genesis 396 in the reprint by the Parker Society.

138. Mombert disputed any connection with Marburg. Schaff-Herzog II. 733a. But other books have since been found which bear a similar colophon, so that it seems while Hans Luft had his chief press at Wittenberg, he really did print for Tyndale at "Malborowe in the londe of Hesse." See Darlow *Catalogue* 3.

139. Fritzsche in Schaff-Herzog II. 867b.

140. "I call God to recorde against ye day we shall appeare before our Lord Jesus, to geue a recknyng of our doings, that I neuer altered one sillable of Gods Word agaynst my cōscience, nor would this day, if all that is in the earth, whether it be pleasure, honour, or riches, might be geuen me." Tyndale's letter to Frith in 1533.

141. The illustrations already given prove the enormous indebtedness of modern Catholics to Tyndale. Gigot does not repeat More's attack on his accuracy; *Introduction* 345–346, 358–360.

142. Allen at least would agree that "the dangers which arise from reading certain more difficult passages may be obviated by suitable notes."

143. Anderson *Annals of the English Bible* 42–48. The revised editions of 1534 and 1535 are furnished afresh with prologues, largely based on Luther, with references, subject-headings, and notes; from these the coarse polemical element is absent, explanation and advice predominating. Darlow *Catalogue* 5, 6.

144. Lovett *Tyndale* 14–15.

145. Cotton MS Galba B. x. p. 338, quoted in Tregelles *Historical Account.* In May, 1530, an assembly was held to consider several recent books, and in June a royal proclamation was issued to suppress Tyndale's and other heretical books, promising that, though translation of Scripture was not in itself necessary, yet if corrupt translations were laid aside and no mischievous opinions were imbibed, the King would cause Scripture to be translated "by great, learned, and Catholic persons." See Gairdner in the *Cambridge Modern History,* Reformation, II. 465; Westcott *General View* 43. Three years later, More was still eager for the use of Scripture in the mother-tongue. *Letters and Papers of the Reign of Henry VIII,* vi. 184.

146. Jonah was printed separately, and was not incorporated into any popular Bible; one single copy survives. The five books of Moses were printed separately. Joshua to Chronicles were not printed in his lifetime, but the manuscript passed into the hands of John Rogers, chaplain at the Merchants' House in Antwerp, and was used by him when editing the Bible curiously known as "Matthew's." Darlow *Catalogue* 15. The writer has seen facsimiles of the first Testaments, and copies of the last editions of the Testament and Pentateuch. He owns reprints of the editions of 1526 and 1534.

147. Strype has misled many writers into arguing that this version must have been Wyclif's. But Westcott and Wright show that there is no authority for this in his source, which is the Harleian MS 422, Plutarch lxv. E 87.

148. This was printed in 1535, probably by Christopher Froschauer of Zurich. But in 1533–1534 an act of Parliament had

limited the importation of books, which had been freely permitted for fifty years; henceforth only unbound sheets might be brought in. An English printer, apparently Nycolson, cancelled the early sheets, printed others and published. Coverdale acknowledges his indebtedness to five interpreters, which can easily be identified as the Zurich German Bible, the Latin of Sanctes Pagninus, Luther's German Bible, the Vulgate, and Tyndale. Darlow and Moule in their description of this Bible, *Catalogue* 6–8, say that he drew chiefly from the first two; but Westcott and Wright emphasize the dependence on Tyndale for the New Testament. In Bagster *Memorials of Myles Coverdale* 203–213 are passages from the Gospels which show this, and specimens from the other books taken at random will illustrate further; the quotations are from Tyndale, 1534, with Coverdale's variations bracketed; Wyclif's is very different; differences of spelling are neglected, otherwise the coincidences are close.

I Cor 14 1. Labour for love. Gal 3 1. O (*add* ye) folisshe Galathyans: who hath bewitched you, that ye shuld not beleve the treuth? To whom Iesus Christ was described before the eyes, and among you crucified. Heb 1 1-3. God in tyme past diversly and many wayes, spake vnto the fathers by Prophetes: but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyre of all thinges: by whom also he made the worlde. Which sonne beinge the brightnes of his glory, and (*add* the) very ymage of his substaunce, bearing vp all thinges with the worde of his power, hath in his awne person pourged oure synnes, and is sitten (set) on the right honde of the maiestie an hye. Jas 3 7. All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of man. Rev 11 13. And in the erthquake were slayne names of men seven .M. and the remnaunt were feared, and gave glory to god of heven.

149. In 1536 Cromwell used his powers as Vicar-general of the King, the Supreme Head on Earth of the Church of England, to issue injunctions ordering every church within twelve months to obtain a whole Bible "in Latin and also in English." *Cambridge Modern History,* Reformation, II. 465. This accounts

for the English reprints of Coverdale in 1537, of which the quarto bears the legend cited in the text. Full details are given by Tregelles *Historical Account* 71–76. Descriptions may be seen in Darlow *Catalogue* 12–14. The writer has seen these editions.

150. Justice Bradley has pointed out what appears to be an acknowledgment of debt to Tyndale. The only addition to the text was the Prayer of Manasses. The text as a whole became the basis of all subsequent versions. The real features of the edition were the accessories, which were chiefly taken from continental sources, especially the French Bibles of Olivetan and Lefevre; but these were forbidden after 1544, and the reprints of 1549 have new or revised notes. Darlow *Catalogue* 15, 38; Westcott *General View* 336. The writer has seen copies.

151. Questions of licensing and copyright deserve more attention than they often receive in this connection. Papal control of the press was asserted in a Bull of 1515, and with that precedent it was ordered in England that a book must be licensed in manuscript before printing, and Thomas Berthelet was appointed "Prynter vnto the Kynges grace" in 1529. (*Enc. Brit.* IV. 39b.) Next year the law was enforced by a general burning of unlicensed books. In 1538 anonymous translations were forbidden, licenses were required to print or import English Scriptures, and the license to print at all in English was to be expressed by the words "cum privilegio Regali ad imprimendum solum." (Cotton MS Cleopatra E. v. fol. 340b.) This last word seems to imply a recognition of copyright; the word "Regali" dropped out quietly. In 1539 special restriction was laid for five years on diverse versions of Scripture by requiring license from Cromwell (Pat. 31. Hen. 8. p. 4. m. 15. Rymer *Fœdera*). In 1556 the Stationers' Company was incorporated with a monopoly of printing and large powers to enforce this. Under Elizabeth the Star Chamber also supervised. As the Company derived its revenue chiefly from Bible printing, it housed the revisers of 1611 and provided part of the expense; but long litigation arose as to the copyright in the Royal Version, for which see Darlow *Catalogue* 134–135. The usage of the Company led to the belief that copyright in all books was perpetual, but this was altered generally in 1774. For

the Royal Version, apart from new notes or apparatus, perpetual copyright is still vested in the King's Printer and in the Universities of Cambridge and Oxford, the former asserting privilege and publishing first in 1591, Oxford entering on its splendid career only in 1673.

152. Jacobs *Lutheran Movement in England*, Philadelphia, 1894.

153. Taverner's Bible seems to have been considerably underrated. Writer after writer has repeated gossip about his personal appearance, or a statement that his work exercised little or no influence on subsequent versions. If they had examined it, or had recollected the existence of the Douay Bible, they would have told a different story. The writer's attention was directed to it by Carleton, in whose 160 pages of collation will be found abundant evidences of its influence on the Douay Version. A copy of the first edition was accessible to the writer for verification.

154. Blunt in *Enc. Brit.* VIII. 386–387.

155. Details in many places, *e.g.*, Bagster *Memorials* 80–94. Westcott shows that Munster's Hebrew-Latin edition and commentary of 1535 helped him greatly. Coverdale seems to imply that he used the Complutensian Polyglot: *State Papers* I. 576.

156. It has been alleged that this phrase means that the Epistles and Gospels for festivals, etc., are "pointed out" or marked, as is still the custom in Bibles prepared for Anglican churches. Murray *Historical Dictionary* gives no indication that the word "apoynt" ever bore such a technical meaning. And other Bibles before and at the same time were similarly marked, without their containing this notice: for instance, Coverdale's 1535, Matthew's 1537, Taverner's 1539, and the Great Bible of 1539. But in September, 1538, injunctions to the clergy had been drafted, ordering them to obtain "one boke of the whole Bible in the largest volume in Englyshe." This naturally raised hopes in various minds of securing either a portion of the trade, or even a monopoly. Two rivals had strong backing: Taverner was prompted by Cromwell, and had the use of the King's Printer's press, but the fall of Cromwell in July, 1540, limited his chances, and he lost the special recommendation. Coverdale,

who was editing the Great Bible, had also obtained the patronage of Cranmer, whose power was unshaken; and what was more important, he was financed by a London merchant, working through the others who had bought "Matthew" and who were being drawn into the printing trade by the French Inquisition forbidding their work to be done in Paris, and by the difficulty of finding good English establishments. Anthony Marler, haberdasher, speculated in six large editions of the Great Bible, procuring a preface from Cranmer, presenting a magnificent copy to the King, and securing a four years' monopoly for the supply of the churches, at a price fixed by the Privy Council. The facts are to be gleaned from Darlow, and are set forth by Anderson, without a clear grasp of the trade rivalries at work. Some of the facts are also given in Bagster *Memorials*. See also *Cambridge Modern History*, Reformation, II. 466.

157. The six editions of the Great Bible in 1540–1541 are often called Cranmer's, though he had nothing to do with them except writing the preface, and perhaps securing the corrections suggested by the bishops as mentioned above. Copies of the first and second editions have been seen by the writer.

158. Darlow *Catalogue* 59; Cotton *Editions* 30.

159. Darlow *Catalogue* 60. The writer has seen a copy and owns a reprint.

160. Darlow *Catalogue* 61; Westcott *General View* 91–92.

161. Darlow *Catalogue* 89. The fact that this Genevan Version was authorized in Scotland seems to be curiously ignored by most people.

162. The writer has seen several editions. This was the version used by the Pilgrim Fathers. See Arber *The Story of the Pilgrim Fathers* 95, 26, etc.; Anderson *Annals* 588. Archbishop Davidson has shown that stanch Anglicans used it as late as 1624. But after the civil wars the colonists in America were restricted to import, and in practice could only obtain the Royal Version.

163. The writer has seen it, with a note by Francis Newport, who gave it. The story is often incorrectly told; the time was January, 1558–1559; place, Little Conduit in Cheapside.

164. Anderson *Annals* 453.

165. Lupton in Hastings V. 250–251.

166. Darlow *Catalogue* 115.

167. Gigot *Introduction* 360–361; Lupton in Hastings V. 253a.

168. Gigot *Introduction* 361; Prothero *Statutes and Constitutional Documents, 1558 to 1625*, p. 416.

169. Gigot *Introduction* 361; Lupton in Hastings V. 253–254.

170. Carleton *Rheims* 22–25; Lupton in Hastings V. 256a.

171. The version is popularly called the "Authorized Version," though it is well known that after all James's intentions as to elaborate authorization, not a single document is extant that authorizes it. Curiously enough there was one thing about it authorized that is now never seen, some genealogies and maps, which were by royal order to be bought from the compiler and inserted in every copy for ten years. The King's Printer bought the copyright of the text from the revisers for £3,500, and retained it till 1709, though with much disturbance and litigation. See Darlow *Catalogue* 135; Anderson *Annals* 483.

172. Gigot *Introduction* 366–368; Lupton in Hastings V. 258a.

173. Darlow *Catalogue* 182; Lupton in Hastings V. 257a.

174. This astonishing figure is given by Baillie, the well-known Scots commissioner to the Long Parliament. See Darlow *Catalogue* 184. Archbishop Abbot in 1615 had forbidden the binding or sale of any Bible without the Apocrypha.

175. Anderson *Annals* 487–488.

176. Preface to Weymouth *Resultant Greek Testament.* Gigot, however, doubts whether this new "Textus Receptus" is not overrated, *Introduction* 252–259. His doubt is shared by conservative Anglicans like Burgon and Scrivener, as also by the brilliant Irish Protestant Salmon. Perhaps the trend of modern opinion is towards reconsidering the work and theories of Westcott and Hort, and revaluing the "Western Text." See Strack in Hastings IV. 738a, footnote. On the other hand, the British and Foreign Bible Society has printed an edition by Nestle on these lines, and desires new versions to be conformed to it.

177. Gigot *Introduction* 206; Strack in Hastings IV. 728b.

178. Kenyon in Hastings V. 353b.

179. Gigot *Introduction* 210–219; Bebb in Hastings IV. 853a; Burkitt in Cheyne IV. 4978; Margoliouth in Hastings III. 31a; Strack in Hastings IV. 731b; White in Hastings IV. 884b.

180. Scores of private versions have been published; the writer owns several, but has grown weary of trying to enumerate all. See Gigot *Introduction* 368–370.

181. The outbreak of missionary zeal from 1789 onward is largely responsible for this. At Serampur alone, in 32 years, translations of parts of the Bible into 46 different languages came from the press. Smith *Life of Carey* 213–214.

182. Regulation I of 1826 and 1827.

183. Armitage *History of the Baptists* 894.

184. Armitage *History* 907.

185. Darlow *Catalogue* 362–363.

186. Darlow *Catalogue* 372; Armitage *History* 907–909.

187. Only five of the 1865 revisers worked on the 1881–1885 revisions; in America Hackett, Kendrick, and Schaff; in England Angus and Gotch. Full lists may be seen in *Biblical Revision* or by Lupton in Hastings V. 260–261.

188. For acute criticisms see Gigot *Introduction* 367–378; Lupton in Hastings V. 262–265. The chief defects seem to be, in the New Testament a poor English style, the fault charged on Challoner too, and in the Old Testament an inadequate use of the versions of antiquity.

189. Gigot *Introduction* 377; Lupton in Hastings V. 262, 266. Be it remembered that the Apocrypha as collected by Anglicans include not only the Catholic deutero-canonical books, but also I Esdras known to modern Catholics as III Esdras, II Esdras known to modern Catholics as IV Esdras, and the Prayer of Manasses.

190. Lupton gives a further criticism of the American edition in Hastings V. 269–271.

191. Gigot gives a list on page 26 of his *Introduction.*

192. Gigot *Introduction* 503, 505, 509.

193. Cornely discusses these points, *Introd. Compend.* 19, 278–280, 420–423. To read his labored pleas is to see how little can be said; but it may be worth while to append for those who do

not wish to read Latin, the terse summaries of Protestants, "The early chapters of the book (of Judith) contain historical and geographical impossibilities, and the later chapters much self-evident romance." Porter in Hastings II. 823b. Marshall calls and proves Bel and the Dragon "two legends," and shows that the story of Susanna "cannot be regarded as historical." Hastings I. 267a, IV. 631b.

194. Gregory the Great wavered. Gigot *Introduction* 67. In 787 Hadrian I accepted the canons of the Second Council of Nicea, and thereby tacitly indorsed several contradictory opinions as to the Canon of Scripture, recorded in 691–692 at Constantinople, *in Trullo*. Gigot 65, 109.

195. Gigot *Introduction* 39, 52.

196. Ryle *Canon* 141, 152. Catholic notes on Lk 11 51 "From the blood of Abel unto the blood of Zacharias" refer to Gen 4 8 and II Paralipomenon (II Chron) 24 22. Now in the Hebrew Bibles, these books are respectively the first and the last, so that the effect is as if we were to say "from Genesis to Malachi," or for the whole Bible, "from Genesis to Revelation." It appears a fair inference that the Jewish Scriptures were known to our Lord in the very order in which they are now printed.

197. Gigot *Introduction* 326 quotes the *Catholic Dictionary*, which estimates them less favorably as "few," not as "a few."

198. Gigot *Introduction* 319, 320.

199. Gigot quotes, *Introduction* 358–359, Protestant estimates to the contrary, but the contemporary evidence is strong. Besides that of Buschius cited in the text, his amanuensis, George Joye, assures us he had high learning in Hebrew, Greek, and Latin; and Sir Thomas More owned he was "full prettily learned." This is plainly evident in his preface to Matthew, his epistle to the reader in 1534, and in several notes.

200. Cornely writes in Latin (*Introd. Compend.* 107) of which the following is the Essayist's translation: "Into some dogmatic or moral texts he inserted his own interpretation (for instance Ex 23 13 for the Hebrew text '*Make no mention of* the name of other gods,' he put 'By the name of strange gods *you shall not swear*'), especially in Messianic prophecies; for he so

rendered some that they could be drawn into a Messianic sense (for instance Isa 2 22 'for he is reputed high'; 16 1 'send forth, O Lord, the lamb, the ruler of the earth,' etc.), although he annotates in a commentary that the other rendering which excludes a Messianic bearing is commoner; other texts, which are Messianic in a certain broad sense, he determines to a special fact (for instance Isa 11 10 'his *sepulchre* shall be glorious'); others which were spoken about the Messiah's reign, he refers to the Messiah's person (for instance Isa 45 8 'let the clouds rain *the just*: let the earth be opened, and bud forth a *savior*'; 55 5 '*my just one* is near at hand, my *savior* is gone forth,' where the abstract nouns *justice, salvation* ought to be placed); others which are spoken briefly, he fills out in his own way (Dan 9 26, Hebrew 'it shall not be to him' for which St. Jerome: '*the people that shall deny him* shall not be his,' or, as he has it in his commentary, '*the empire that they were thinking they would retain* shall not be his'; but St. Augustine indicates another supplement: 'he shall not be *of that state*'; and other people indicate other renderings)."

Gigot speaks rather severely of some of these translations of Jerome, *Introduction* 322–325, and adds further illustrations. In Gen 49 10, the Vulgate guides the Douay to translate: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, *till he come that is to be sent*, and he shall be the expectation of the nations." Gigot says that some of this rendering was already traditional, so that Jerome only acquiesced in it, but ascribes to him the clause in italics, "which could be obtained only by an arbitrary reading of the Hebrew text." Again, Jerome's Latin of Job 19 25-27 results in "I know that my *Redeemer* liveth, and *in the last day I* shall rise *out of the earth*. And *I* shall be clothed *again* with my skin, and *in* my flesh I shall see my God. Whom *I myself* shall see, and my eyes shall behold, and not another; *this my hope is laid up* in my bosom." Criticising Jerome, "many Catholic scholars think that version is neither literal nor accurate," objecting to the clauses in italics. Father Corluy, the Jesuit, offers a new Latin translation meaning "I know that my Defender is living, and He at last will appear on the dust. And afterwards these (members of my body) will be

clothed with my skin, and out of my flesh I shall behold God; whom I shall behold for myself, and my eyes shall see, and not another; my kidneys have failed in my bosom." Yet no edition known to the writer has ventured to depart from the Latin of Jerome, in face of the decision of Trent; and all the editions based on the Challoner text reproduce all these faults, although they do vary among themselves in other and petty details.

The translation of Hab 3 has some marvelous touches, some of which are indorsed in notes; ver 5 runs: "Death shall go before his face. And the Devil shall go forth before his feet;" ver 13: "Thou wentest forth for the salvation of thy people: for salvation with thy Christ;" ver 18: "But I will rejoice in the Lord: and I will joy in my God Jesus."

Now some of these may be simple blunders, but not all; and to say that these are "serious defects" is less than the truth. They betoken a willingness to tamper with the text.

201. Gell, quoted by Gigot *Introduction* 367. The matter does not fall strictly within the scope of this essay, but still the writer would have tested the assertion, could he have found references to any specific passage. Gigot indorses the accusation, and the five cases he quotes from Kenrick are set forth in the next note.

202. Matt 19 11 now runs in the Protestant version of 1900: "But he said unto them, Not all men can receive this saying, but they to whom it is given." Kenrick objected to the word "can," saying that it was stronger than the text. A modern Catholic version renders: "All men take not this word." A Protestant will adopt the principle of Pope Clement and appeal to the Greek, finding the same Greek word (rendered by the same Latin) at Mk 2^2, where a Catholic version renders: "there was no room." The same Greek word at Jno 21 25 was rendered by Jerome "capere posse" and in a Catholic version "would not be able to contain." Therefore it is clear that the text may mean what the Protestant version says it does, Catholics being witnesses. To prove that it *may* mean this, does not prove that it *must* mean this, but refutes the charge of being a dishonest rendering. It is possible for honest difference of opinion to exist.

I Cor 7[9] has been revised, and Catholics would probably be satisfied with the result. When criticising this mote, they had a beam of their own while their final words read: "It is better to marry than to be burnt"! But they must follow the Vulgate.

I Cor 9 5 still stands: "Have we no right to lead about a wife?" A Catholic note asserts that it is certain Paul had no wife, and refers to 7 7, 8. This indeed says he was then without a wife, but suggests two alternatives, unmarried or widowed. The second of these, the Catholic annotator ignores. There are other reasons for thinking Paul was a widower, drawn from Acts 26 10. Without assuming this, the possibility lies open, and we are thrown back on the meaning of the Greek word. In ch. vii it occurs repeatedly, and in the official Vulgate it is rendered by two different Latin words, one vague and equivalent to 'Woman' ("whether married or not" says Smith *Latin Dictionary*), the other precise and equivalent to 'Wife.' A modern Catholic version does not object to render it into English as 'Wife' a dozen times in that chapter. Therefore the Protestant version is allowable, Catholics being witnesses. But when the Catholic Bible says that "erroneous translators have corrupted the text," the statement goes beyond the truth, and is couched in unseemly language. And indeed when the facts are scanned closely, this charge has a boomerang quality about it. The English translators are perfectly within their rights, if they stand by a possible rendering which accords with their dogmatic views; but the Latin translators and editors have dealt differently with this text. Tertullian dropped the word 'Sister'; Ambrosiaster does the same, if his editors are to be trusted; Sedulius declares on the other hand that the Greek reads 'Sisters,' not 'Women,' which assertion is against a mass of evidence; Helvidius and Cassiodorus restore the balance by the brave assertion that the rendering is unmistakably 'Wives'; Jerome, Augustine, and Hilary, with the Armenian version, strongly influenced by the Latin, have other variations; and it is difficult to resist the conclusion of Alford, that "the sacred text was tampered with by the parties in the controversy on celibacy." Moreover the standard text of the Vulgate here is not only variant from the Greek in its order, but is in opposition

to the best surviving manuscript copies of Jerome's version. It would be wise for Catholic controversialists not to mention this case.

I Cor 11 27. This text has been corrected as Catholics desire. The criticism was just, but unimportant in view of ver 26.

Heb 10 38. Following the Genevan Version, the Royal read: "Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him." Kenrick charged that the "interpolation in italics was designed to prevent the obvious inference, that the just man might fall from grace." The charge of motive is not supported by references, nor borne out by any facts within the cognizance of the present writer. In any case, the revisions of 1865, 1881, 1900 remove all occasion for it.

203. Gen 11 31 tells how Abram came "out of Ur of the Chaldees"; but II Esd 9 7 translates the proper name "Ur" and gives the miraculous rendering, "out of the fire of the Chaldees"!

Gen 12 6 speaks of the "noble vale." A better rendering of the same phrase is in Deut 11 30, "the valley that reacheth and entereth far." In each case the Hebrew seems really to mean "the oak of Moreh."

Gen 31 32 has added a few words, in the style now indicated by italics, and the same thing has been done at ver 47, with the result that the text is more intelligible than the Protestant. But there is in the Catholic version no indication that the Hebrew and Aramaic have been supplemented in Latin.

On the other hand, Gen 35 13 has been needlessly cut down to "And he departed from him."

Gen 38 5 is a case where Jerome was misled by his teachers, and wittingly or unwittingly he has given a paraphrase, not a translation: "After whose birth, she ceased to bear any more."

Gen 39 5 cuts out the information given once already at ver 4.

Gen 39 19 is a short paraphrase.

Gen 40 5 is another case of ingenious compression, which yet is beyond our ideas of a translator's duty; nor is it to be compensated by the free treatment of 40 20-23, which paraphrases, amplifies, and condenses.

Gen 41 28 again looks like mere weariness, leading to the pruning of a pleonastic style in the original.

Gen 49 22 has missed a beautiful figure of a spreading vine, and gives the rendering: "Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall."

Worse liberties than these were taken, as at Ex 40 12-15 and Jdg 14 15. And in all these cases an English translator is forbidden to go behind the standard text of Jerome; nor does any annotation occur in the copies available to the writer.

204. To gather twelve such cases is not very easy, but for various reasons there may be mentioned Ps 24 6; Matt 11 19; Lk 5 5, 24 26; Acts 4 13; Rom 5 7; II Cor 10 1, 2; I Tim 3 2, 5 4, 6 7; Phlm 12; Rev 15 6.

205. On this subject see Cornely *Introd. Compend.* 121–123, or Hammond *Outlines of Textual Criticism applied to the New Testament*, or Marvin R. Vincent *History of the Textual Criticism of the New Testament.*

206. See Matt 6 13, 19 17; Lk 10 42, 11 2-4, 22 43-44, 23 34; Jno 1 18, 3 13, 7 8; Acts 11 20; I Cor 13 3; Rev 12 18, 13 1.

207. For instance, Acts 16 7; I Jno 2 23.

208. See Mk 6 20; Lk 2 14, 6 1; Rom 5 1.

209. Matt 1 16; Mk 5 36; Acts 13 18; Phil 2 1; Col 2 2; Jude 5.

210. Among these are Matt 27 35; Mk 7 19; Jno 5 3, 4, 7 53–8 11, 10 16; Acts 8 37, 15 34; I Cor 11 24, 15 51; I Th 2 7; Jas 4 4; I Pet 1 2, 3 15; I Jno 5 7, 8, 18. Gigot briefly alludes to some of these. *Introduction* 236–245.

211. Scrivener-Miller *Introduction* II. 334.

212. For a statement of the evidence, consult Hammond, or Horne *Introduction*, or Scrivener-Miller, or Gloag *Dissertation*, or Westcott's additional Note, or Grafton's Digest in Alford, or Wiseman *Two Letters on I John V.* 7.

213. Gigot *Introduction* 349; Lupton in Hastings V. 252, 271a.

214. Wiseman *Essays* I. 75; Washington Moon *The Revisers' English.*

215. Thus the Catholic version at ver 63, "And they all wondered" is decidedly better than "And they marvelled all." On the other hand there are clumsy renderings at vs 6, 17, 23, 35, 37, 54, 72, such as, "Because no word shall be impossible with God."

216. Newman *Tracts* 361; Carleton *Rheims* 18.

217. Rule VI. is quoted by Lupton in Hastings V. 253b.

218. Of the modern Catholic notes dealing with debatable questions, two specimens may suffice. At Matt 16 23 we read that Jesus "turning said to Peter: Go behind me, satan, thou art a scandal unto me." A Catholic note does not refer to 4 10, and show that this is the rebuke to the devil, intensified. It advocates an explanation that "the Lord would have Peter to follow him in his suffering, and not to oppose the divine will by contradiction; for the word *satan* means in Hebrew an *adversary* or one that opposes." Despite the holy Fathers, this is not the probable meaning. Kenrick speaks much to the same effect, but quotes at length Jerome and Bloomfield. At Eph 4 11-13 is a note "*Gave some apostles—Until we all meet,* etc. Here it is plainly expressed that Christ has left in his Church a *perpetual* succession of orthodox pastors and teachers, to preserve the faithful in unity and truth." The note is courteous enough; but it emphasizes what is a possible deduction from a barely possible meaning, and leaves untouched the main drift of the passage.

219. The candor of this avowal deserves all praise; but the scholarship is puzzling. A critical edition of the Vulgate by Stier and Theile gives not 'ipsum' but 'ipse' as the various reading of the manuscripts; and this alone would yield the sense or be harmonious with the laws of syntax. Yet 'ipsum' is not a mere Irish misprint, for a Scotch edition a century older gives substantially the same information. Is it possible that a flagrant mistake of grammar and of fact has been carelessly perpetuated in several editions; or is it that the accusative case, really found in a sentence of some Father using it correctly, has been transferred here exactly without suiting it to the context? Whatever the explanation, some is needed.

220. Darlow *Catalogue* 219.

221. Decrees of Trent, and Rules of Pope Pius IV. These are set forth by Buckley *Canons and Decrees.* But on the other hand, "the Papal rescript of December, 1898, practically abolished the old rule which prohibited laymen from reading the Word of God in the vulgar tongue without first obtaining the

permission of their confessor." *Ninety-ninth Report of the British and Foreign Bible Society* 64.

222. The Roman authorities have been singularly variable in their attitude toward vernacular versions. There is some reason to think that in the second century the Greek Gospels were published at Rome with the vernacular Latin opposite, and that this important diglot was the parent or pattern of many other vernacular versions. See Kenyon *Handbook of the Textual Criticism of the New Testament*, and the Cambridge *Texts and Studies* II. It is certain that a Bishop of Rome ordered Jerome to revise the Latin versions of the Psalms and Gospels. In the Middle Ages another Pope after hesitation authorized a Slavonic version, still used in the Russian Empire, on grounds that apply to all vernacular versions. The tide turned in the days of Hildebrand, whose predecessor had permitted the vernacular in public worship. He now objected, saying, "God has ordained that in some places Holy Scripture should remain unknown, because if all could easily understand it, it might through being despised or misinterpreted, lead the people into error." A century later Alexander III refused approval to Waldo's Provençal Version.

For the appearance of the numerous versions put to the press in its early days, the Papal Court was not directly responsible, neither did it hinder them, whatever local clergy might do. But with the revolt of many local churches from the rule of Rome, the whole subject entered on a new phase. After the Council of Trent, Pius IV approved of ten Rules, of which the fourth provides that the use of even Catholic versions depends on leave from bishop or inquisitor, together with priest or confessor, and in the case of regular monks on further leave from the head of the order. This is a rule interesting to those who are told that the Catholic Church has never prohibited any of her members reading the Scriptures.

A few facts as to the circulation of the Scriptures by Catholics will better elucidate the situation. In the Highlands of Scotland, many Celts were and are Catholics, yet, till the days of James VII, they had no version to which they could turn, and this was first

provided by Protestants. Ireland has been a Catholic stronghold, yet the Irish version was made by Protestants; and despite the efforts of the Catholic clergy to encourage the use of the language, it does not seem that they have provided an authentic Catholic version. Nor were they more earnest in urging the supply of the Douay. In the south of Ireland about 1800, one Protestant family in three was provided, but only one Catholic in five hundred. Canton *History* I. 22. The great Catholic powers that colonized the New World were Spain and France. They neither provided adequately for their own settlers, nor at all for the natives. When the government of New Orleans was taken over in 1803, "it was not till after a long search for a Bible to administer the oath of office that a Latin Vulgate was at last procured from a priest." Canton I. 245. In Canada then "the Bible was in general a book at once unknown and forbidden" (Canton II. 57), while in Quebec itself, as late as 1826, many people had never heard of the New Testament. Canton II. 61. In that same year at the anniversary of the American Bible Society attention was directed to South America, where fifteen millions of people, professedly Christian, and under Christian influence for about three centuries, were almost entirely without the Bible. At Cordova, the ancient seat of the Jesuits, books of all kinds were prohibited by the Inquisition, except missals and breviaries. Canton II. 82. If a few years later, a Bishop of Aragon in the Old World prepared and published a Spanish version, it was 1831 before the first Bible was printed in Spanish America, and the versions published by the clergy ranged from twenty-five to a hundred and thirty-two dollars in cost. Canton II. 347. Nor is this apathy a matter of the past, long since redeemed by zeal in the cause. A traveler across Brazil in 1902, who enquired carefully into the subject, found in a thousand miles bishops and priests in plenty, but not a single copy of the Scriptures in any lay home; nor had most of the residents ever heard of the Bible, though they were able, willing, and anxious to buy a copy when it was shown to them. *Report* 328.

Whether then appeal be made to the colonies of Catholic countries, or to the mother lands, it is incorrect that "in every family

whose means will permit the buying of a copy, there you will find the Authentic Version of God's words as authorized by the Church." But it must be granted that the Church is sometimes very anxious to shield her children from unauthentic versions; for during 1902 public bonfires of them were made in Austria, Fiji, Pernambuco, and Peru, and the Archbishop of Sucre in Bolivia "actually suggested that capital punishment should be meted out" to a man circulating them. *Report* 9, 35, 38, 39, 54–57, 323, etc. And on February 22, 1903, another public burning of Bibles was made in Pernambuco, and another was planned but forbidden by the state officers, so that the bonfire was private, in the back of the church. Letter of W. H. Cannada published in the Baptist *Argus* of November 5, 1903, at Louisville.

If appeal be made to the efforts of Catholics in countries mainly Protestant to counteract the mischief of unauthentic copies, it should be remembered that in 1813 the Roman Catholic Bible Society founded in England by a bishop and others was bitterly opposed by Catholics, and soon came to an end; and that the Catholic Bible Society at Regensburg, circulating only versions made by Catholics, was suppressed by Papal Bull in 1817.

It is best to look again to headquarters and note the vacillations of the Popes themselves in modern times. A great deal is made of the brief of Pius VI, the anti-Jesuit Pope, in 1778 to Archbishop Martini. This declares that the Holy Scriptures "are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine" and it acquiesces in his claim that he had seasonably effected this "by publishing the Sacred Writings in the language of your country, suitable to every one's capacity." But as soon as the revolutionary upheavals were over, and the reaction had set in, Pius VII sent a brief on September 3, 1816, to Stanislaus, Metropolitan of Russia, wherein he declared that "if the Sacred Scriptures were allowed in the vulgar tongue everywhere without discrimination, more detriment than benefit would arise." As this was the Pope who on April 20, 1820, sent a rescript to the Vicars Apostolic of Great Britain commending the reading of the Holy Scriptures, the British ought to feel highly honored by his

Holiness's discrimination in their favor. Darlow *Catalogue* 341.

His successor, Leo XII, in an encyclical of May 3, 1824, within nine months of his accession, indorsed the traditional attitude: "If the Scriptures be everywhere indiscriminately published, more evil than advantage will arise." Though Pius VIII reigned only one year, yet he found time on May 29, 1829, to condemn Bible Societies. Again on May 8, 1844, Gregory XVI objected to their "publishing the books of the Holy Scriptures in every vernacular tongue . . so as to induce every one to read them without the aid of an interpreter or guide." Canton II. 159. Pius IX followed in the same strain, and at last on December 8, 1864, gathered up several denunciations into his famous *Syllabus of Errors*, when he classed Bible Societies with Socialism, Communism, Secret Societies, and Clerico-liberal Societies, recalling how "pests of this description are frequently rebuked in the severest terms." Then in 1870 the Council of the Vatican ratified generally the decrees of Trent on Revelation, and renewed a curse on all who "shall not receive as holy and canonical all the books of Holy Scripture with all their parts, as set forth by the holy Tridentine Synod [including the 'Apocrypha'], or shall deny that they were divinely inspired." Fortunately the same Council declared that under certain circumstances the Pope is infallible, and so the proceedings of Leo XIII may reassure us to some extent. On November 18, 1893, by encyclical he commended to his clergy the more careful study of the Holy Scriptures. *Report* 64. In 1897 he published an Apostolic Constitution, where in Ch. iii, § 7, it is stated anew, "All versions of the vernacular, even by Catholics, are altogether prohibited, unless approved by the Holy See, or published under the vigilant care of the Bishops, with annotations taken from the Fathers of the Church and learned Catholic writers." But having thus aligned himself with his predecessors, he made rapid advances. His rescript next year threw open such approved versions without further trouble. Presently he allowed a "Pious Society of St. Jerome for the Dissemination of the Holy Gospels" to issue from the Vatican Press itself hundreds of thousands of a four-cent

Italian edition of the Gospels and Acts, and a one-cent Matthew, pushed throughout Italy by the younger priests. *Report* 63. Then on October 30, 1902, he issued another Apostolic Letter in continuation of his 1893 encyclical, appointing a Commission to sit in Rome for promoting the study of the Sacred Scriptures in certain specified ways, and appropriating part of the Vatican Library for the purpose.

It is devoutly to be hoped that further steps will be taken along this road, but remembering the fate of Lasserre's French Gospels, and that another Pope now wears the Fisherman's ring, it is early to feel sure that this state of affairs is assured. Meantime the translation of the Psalms is being proceeded with for the Society, and a new French Bible revised by the Jesuits has been issued in popular form avowedly for seminarists, priests, and laymen.

If the proceedings of Leo XIII seemed in some measure to relax the stringent rules, yet the tightening of the bond is again apparent in a letter to Cardinal Cassetta on January 21, 1907, from Pius X, in which he declares: "It will also be advisable that the Society of St. Jerome hold as a sufficient field of labor for itself its effort to publish the Gospels and the Acts of the Apostles." The work of translation is stopped.

223. The villagers on the frontiers of Bulgaria, Servia, and Turkey still speak a dialect of Latin which recent travelers note with surprise is plain enough for students of the classics to recognize.

SECOND ESSAY

1. Even the highest view of the authority of councils must recognize the fact that their conclusions as to the Scripture canon have always been based primarily on what they judged to be the experience spiritual men had had of a book's worth in synagogue or church. This was true of the violent Jewish Assembly of Jamnia in 90 A.D., which declared in favor of the Hebrew canon. It was true of the early Christian councils, like the local synods of Laodicea and Carthage, and of the Council of Trent itself, which declared for the fuller text, and whose decision was, of course, authoritative for Catholics. The name of an author, the appropriateness of a writing for use in public worship, and other considerations, had weight in accepting or rejecting a book as biblical; but the fundamental factor was the spiritual worth of a book, as tested in the experience of God's people.

2. The other three of the oldest five manuscripts are known as the Alexandrian MS., the Codex of Ephraim, and the Codex of Beza. Even the Vatican and Sinaitic MSS. are manuscript copies in the original only in the New Testament; for, in both, the Old Testament is the Septuagint Greek translation of the Hebrew.

The five are, for convenience, known as ℵ (Aleph, the Hebrew A), A, B, C, and D, respectively. Their symbols, names, derivation, probable date, chief contents, and present home, may be grouped as shown in table on the following page.

3. There is a copy of the Prophets dated 916 A.D. and a recently acquired copy of the Pentateuch is "not later than the ninth century." This is in the British Museum. See Kenyon *Our Bible and the Ancient Manuscripts* 38 ff.

4. On the comparative worth of manuscript copies and versions, compare Jerome's *Works*, Vallarsi's Ed., IX, Preface to the Chronicles from the Hebrew, col. 1405. Also Burkitt in Cheyne IV, col. 4981.

5. Of the early Christian writers, commonly called the "church

Symbol	*Name*	*Date*	*Derivation*	*Contents*	*Home*
ℵ.....	Sinaitic.....	4th Cent.	Found in 1844 in Convent on *Mt. Sinai.*	O. T. incomplete. All N. T.	St. Petersburg, Russia.
B.....	Vatican.....	4th Cent.	Long at the *Vatican,* Rome.	O. T. complete, Septuagint. N. T. all but four books.	Vatican Library.
A.....	Alexandrian.....	5th Cent.	Once in Library of *Alexandria.* Given to Charles I of England, 1628.	Whole Bible, though parts of O. T. missing.	British Museum.
C.....	Codex of Ephraim	5th Cent.	Constantinople, Italy and Paris. Works of *Ephraim* the Syrian written over it.	Fragments of nearly all books.	Library of Paris.
D.....	Codex of Beza.....	6th Cent.	*Beza,* French theologian, 16th Century, once owned it.	Gospels. Acts.	Cambridge University, England.

Fathers," and the character of their testimony, Geddes, a Scotch Roman Catholic priest and scholar, says: "The Christian writers of the first few centuries were men of great probity, but generally of little learning and less taste. They transmitted to posterity the *depositum* [tradition of essential truth] which they had received from the Apostles and their immediate successors, with honesty, earnestness, and simplicity; and recommended the doctrines they taught more by the sanctity of their lives than by the depth of their erudition. They form so many invaluable links in the golden chain of universal and apostolic tradition; but they afford very little help towards clearing up the dark passages of Scripture." *Prospectus of a New Translation of the Holy Bible* 114.

6. In this connection, Gigot, Professor of Sacred Scripture in St. Mary's Seminary, Baltimore, Md., says: "Though watched over in a special manner by Divine Providence in the course of ages, the inspired books of the canon have been transcribed during many centuries by all manner of copyists whose ignorance and carelessness they still bear witness to." *General Introduction to the Study of the Holy Scriptures* 163.

7. Very recent discoveries and investigations tend to confirm Hort's groupings of the biblical text, in the main, as against such advocates of the "Received Text" of the Authorized Version as the late Dean Burgon. See his books, *The Traditional Text* and *The Causes of Corruption*. At the same time, they increase respect for the "Western Text" as a witness to the truth *before* the early and numerous interpolations which have so largely distinguished it came into it. A very ancient Syriac MS., discovered in 1892, is Western, but has none of the common additions, as found, for instance, in the Latin Vulgate. The readings of such a manuscript, when corroborated by the Neutral group, are almost certainly true readings. Compare Murray in Hastings V. 208–236, especially paragraph 83; Burkitt in Cheyne IV, col. 4990; Nestle in Hastings IV. 737–739. Also, Harris *Four Lectures on the Western Text* and *The Oxford Debate on Textual Criticism of the New Testament*.

8. That the combinations of the Antiochian group are later

than either of the two parts that enter into it, is regarded by most scholars as extremely probable, (1) because a more natural and worthy motive would lead a copyist to include both words when he found one in one of his copies, another in another, while it would be unnatural and unworthy for a copyist to find two words in his exemplar and copy only one; (2) because it is known that such combinations were actually practiced; and (3) because, in the writings of the church Fathers, before the middle of the third century, are found quotations of Scripture that follow the readings in the Neutral, Western, and Alexandrian groups, but none that have the distinctive Antiochian combinations.

9. See Diagram 2. This varies slightly from Hort's theory, in recognition of later modifications. The relative distance in the diagram from the ideal (broken) line in the center, representing the orginal text now lost, indicates approximately the relative accuracy with which the several groups reproduce the original New Testament writings. Of course, there was in fact more or less intermixture between groups. Of course, also, only the chief epochs in manuscript-making are represented in the diagram. Of the Vulgate manuscripts, for instance, there are said to be some 8,000. For examples of the interpolations and omissions characteristic of the "Western Text," see Note 36.

10. From Westcott and Hort *The New Testament in the Original Greek* II. 284.

11. On the nature of the authority attaching to the Douay Version, see Newman: "It [the Douay] never has had any episcopal imprimatur [authoritative permission to print], much less has it received any formal approbation from the Holy See." "The Rheims and Douay Version of Holy Scripture" in *Tracts Theological and Ecclesiastical* 410.

12. Although the rule enacted by the Congregation of the Index under Benedict XIV is that only those versions may be read that "have been approved by the Holy See, or are published with notes drawn from the Holy Fathers or from learned Catholic writers," only the second alternative seems to be followed in practice; since it is the custom of the Holy See not to give formal approval to any vernacular version of Scripture. See Kenrick,

Archbishop of Baltimore, in his *General Introduction to the Books of the Old Testament*, p. ix.

13. The facts about the Old Latin Version are in a somewhat chaotic condition. Whether, originally, there was one version or were many; whether the typical version, to which extant copies bear witness, was made in North Africa, Italy, or Gaul; whether the European text of the Old Latin, which, subject to more or less revision, appeared, for example, in the edition used by Jerome, commonly called the Old Itala, was an independent version, or was descended from the North African Version, are points on which scholars are not yet agreed. The main things that concern us are plain: (1) that the Old Latin Version that Jerome revised was a faithful translation; but (2) possessed of a literary rudeness, or literalness, instanced in the use of many Greek words and grammatical constructions foreign to the Latin; and (3) at that time corrupted and existing in various forms. See Jerome's Works, in *Patrologia Latina*, Migne, XXIX, cols. 525 f.; Kennedy in Hastings III. 47–62; Article "Vulgate," in McClintock and Strong X. 825.

14. As to the need of revision of the Old Latin, Augustine, the famous church Father, contemporary with Jerome, writes, " . . . The Latin translators are innumerable; for in the early days of Christianity, whoever got hold of a Greek Manuscript and fancied he had some little ability as a linguist, ventured to turn his Greek into Latin." *On Christian Doctrine*, Bk II, ch ii. And Jerome himself, in his preface to the Gospels, writes: "Much error has crept into our texts (of the Gospels), since whatever any evangelist says more than another, people have added to the other, because they fancied he had too little. . . . The result is that our Versions of the Gospels are all mixed up." Again: " . . . there are as many copies of the Latin translations as there are codices; and everyone adds what he pleases, or subtracts what he thinks best." Jerome's Works, in Migne, XXIX, cols. 526 f. and XXVIII, col. 463.

15. The translators of the King James Version speak of Jerome as "a most learned father, and the best linguist, without controversy, of his age, or of any other that went before him, to

undertake the translating of the Old Testament out of the very fountains themselves, which he performed with . . . great learning, judgment, industry, and faithfulness. . ." From Preface to the Revision of 1611, p. 16.

Geddes says: "St. Jerome certainly knew more of the Hebrew language than any other Western Christian of his day: . . . but he was inferior in that respect to many moderns." *Prospectus* 47 and Note.

16. On Jerome's method in revising the Gospels, compare his Preface to the Gospels, Migne, XXIX, col. 525.

McClintock and Strong, who give long lists of examples of changes in the Old Latin made by Jerome, conclude that a comparison of Jerome's Vulgate with the Old Latin in quotations from the Fathers before his time, shows the reality and character of his revision. But it shows also that the revision was hasty and imperfect. Migne, X, col. 827.

Jerome's revision of the Old Testament, and therefore, of the Psalms, received into the Vulgate, was from an unrevised copy of the Old Latin Version of the Septuagint, the imperfections of which he notes. See *Epistle to Sunia and Fretula.*

17. As to Jerome's translation of the apocryphal book of Tobit, he says: "I have satisfied your [the bishops'] wish, but not my learning." Migne, XXIX, cols. 23 f.

Of the haste in his translation of this book and Judith, he tells us, that he translated the one in "a single day," and that the other was "a short effort." Migne, cols. 26 and 39.

18. There can be no question, we suppose, that Jerome translated the Old Testament from the Hebrew, or that it was this translation (with the exception of the Psalms and the Apocrypha) that became the Old Testament of the Latin Vulgate. See Jerome, in Migne, *Epistle to Damasus,* XXXVI, and Preface to the *Books of Chronicles,* Vallarsi's Ed., IV, 1405. Gigot, of the Roman Catholic Seminary in Baltimore, states the facts thus: " . . . Our Latin Vulgate has three component parts. The first part is distinctively St. Jerome's work, inasmuch as it is no other than his own translation of the protocanonical books of the Old Testament, (except that of the

Psalter, as already stated) which he rendered from the Hebrew." *Introduction* 320. In view of these facts, one is at a loss to understand an assertion in the Preface to the version of the Holy Bible published at Baltimore, and bearing the printed "Approbation of His Eminence, James Cardinal Gibbons, Archbishop of Baltimore." In justification of the fact that the Catholic Bible contains certain books not found in other Bibles, this Preface says: "The Church's Version, the Septuagint, the Greek translation from the original Hebrew, and which contained all the writings now found in the Douay Version, as it is called, was the Version . . . translated into Latin, known under the title of Latin Vulgate and ever recognized as the true Version of the written word of God." *The Holy Bible, Translated from the Latin Vulgate, etc., published with the Approbation of Cardinal Gibbons*, 1899, Preface, p. i.

It is known, of course, that the Old Latin translation of the Septuagint once bore the name Vulgate. But it is also known that that is not Jerome's Vulgate, which was declared "authentic" by the Council of Trent, and has ever since been "recognized" by Roman Catholics "as the true version of the written word of God." Of the relation of Jerome's Vulgate (outside the Psalms) to the Septuagint, the most that can be said is that Jerome "did not disdain to incorporate parts of the Old Latin Versions" and (as he says of his translation of Ecclesiastes) in general tried to conform to the old translation from the Greek, particularly that of Symmachus, "*in those places where it did not show much discrepancy from the Hebrew.*" This is certainly a very different thing from translating the Greek Septuagint.

Scholarly Catholics are usually very glad to note that in Jerome's Vulgate the Old Testament comes from the Hebrew direct. The Catholic Archbishop Dixon says distinctly, in a book from which many Catholic clergymen have received their knowledge of these things: "Our Vulgate is manifestly in these [the Old Testament books other than the Psalms] a translation from the Hebrew." *General Introduction to the Sacred Scriptures*, by Dixon, formerly Professor of Sacred Scripture and

Hebrew . . . Archbishop of Armagh and Primate of all Ireland, I. 107. But, since the Hebrew canon, and Jerome following it, both excluded the apocryphal, or "deutero-canonical," books, and these were only added, as above noted, to Jerome's work against his own judgment, the Greek Septuagint should not, one would think, be cited as "the true version of the written word of God" to Catholic folk, for the purpose of justifying the enlarged canon of the Catholic Bible. See also White in Hastings IV. 833 f.

On the opposition Jerome met, see p. 876 of the same article: "The mutterings of suspicion which were aroused by the emended version of the New Testament were as nothing compared with the storm of indignation and opposition which the translation of the Old Testament from the Hebrew brought on to Jerome's head. . . . The great stumbling block was that he should have gone behind the Septuagint version, and made a translation which . . . even set itself up as an independent rival."

19. Gigot (Catholic) writes: "During the course of the two centuries which elapsed between the time of Saint Jerome and the general reception of his work, corruptions of a very extensive character crept naturally into the text of the Latin Vulgate. Not only the ordinary mistakes of transcription . . . were made . . . but the peculiar relation in which our Vulgate stood to the Old Latin Version . . . led to a strange mixture of texts. From sheer familiarity with the words of the older version, the transcribers of the Vulgate wrote down its words instead of those of Saint Jerome. Another fertile source of corruptions . . . consisted in the lack of critical sense in most of the transcribers and owners of Manuscripts during the Middle Ages; time and again they inserted in their copies of Holy Writ glosses drawn from other Manuscripts, from parallel passages, from the sacred liturgy, from the writings of Saint Jerome, or even of Josephus, and thought that they had thereby secured what they were pleased to call 'pleniores codices' (more complete texts), while they had simply added to the corruptions already existing." *Introduction* 330.

By direction of the Emperor Charles the Great, in 797 the scholarly Missionary-Bishop Alcuin made a revision of the Vulgate

which was valuable and popular. It seems to have been limited, however, to a comparison of the best Latin manuscripts he could obtain. Near the end of the eleventh century, Lanfranc, Archbishop of Canterbury, corrected the text. In the twelfth century, Stephen Hardy, Abbot of Citeaux, compared good Latin and Greek manuscripts, and by aid of these and the guidance in Hebrew of some Jewish scholars, removed from the current text many interpolations. In the thirteenth century, the copying of Vulgate Bibles increased greatly, and among many poor ones excellent "correctoria," or standard manuscripts, were made by societies of learned men. The best of these was the "Correctorium Vaticanum," which served well to restore, in a measure, Jerome's text.

20. "It is true that the discovery of the art of printing supplied the long desired means of obtaining uniform and authoritative copies of the Vulgate. But it is true, also, that lack of critical skill, desire of multiplying editions of the Bible, etc., betrayed the editors of the fifteenth century into publishing Manuscripts of the sacred text irrespectively of their origin and value." Gigot *Introduction* 332.

Among the best of these printed Vulgate Bibles were (1) The Mazarin, named after Cardinal Mazarin, the owner of a famous copy made in 1452; (2) the Complutensian Polyglot, done by Cardinal Ximenes, a very able Catholic scholar, at Complutum, or Alcala, Spain; and (3) Stephanus's (Etienne's, or "Stephen's") Vulgate, on which the Sixtine revisers depended as much as on any one edition. This last was the first really critical piece of work done on Vulgate Bibles, though, unfortunately, based on the "Parisienne Correctorium," the poorest of the thirteenth century standard copies. See Hastings IV. 878, 879.

21. From the Latin of *Canons and Decrees of the Holy Council of Trent*, Session IV,—Decree concerning the Edition and Use of the Sacred Books, 5 f.

The oldest manuscript of the Vulgate now known to be in existence is called the Codex Amiatinus, because it was formerly in the Convent of Monte Amiata, near Sienna in Italy. It is now in the Mediceo-Laurentian Library at Florence, and is its greatest

treasure. It measures 19¾ x 13⅜ x 7 inches; contains the whole Bible with Preface; is written in uncial, or capital, letters on 1,029 leaves of vellum, in a clear beautiful hand, two columns to a page. This manuscript was brought to Rome during the Sixtine revision of the Vulgate mentioned on pages 78 f. It was made in England, by the order of Ceolfried; and by him presented to Pope Gregory II about 715 A.D. Condensed from *The Codex Amiatinus and Its Birthplace,* by White, 273 ff.

22. Bingham (*Antiquities of the Christian Church* II. 754) goes so far as to say: "We do not thereby [by the Vatican Decree] declare it [the Vulgate] to be the best translation, or absolutely without faults, but only such a one as we can piously use and read publicly in the Church." "What more does the Council of Trent assert, when she declares the Vulgate to be authentic?" From Prefatory Note to *The Holy Bible, translated from the Latin Vulgate, and published with the Approbation of the Rt. Rev. John Hughes, D.D.,* p. 4.

Similarly, Geddes says that the Synod's declaration [that is, the decision of Trent] that the Vulgate was "authentic" did not imply "an absolute and exclusive authenticity in the strictest sense of the word, which gave it a preference and superiority not only over all other translations, but also over the originals themselves." This "opinion was that of the most ignorant," says Geddes; the opposite "that of the most learned Catholic theologians." *Prospectus* 10.

The fact remains, however, that none but the Vulgate Version can claim authenticity under the Catholic ruling; and that, in common practice, "authentic" has usually been taken to mean absolutely authoritative, if not infallible. The most damaging thing in the Decree was its inclusion of "controversies," which certainly implies a standard of truth for students as well as a usable guide for general readers. See Wetzer and Welte (*Katholisches*) *Kirchenlexikon,* Article, "Vulgate."

23. "He" [Sixtus] "forbade expressly the publication of various readings in copies of the Vulgate, and declared that all readings in other editions and Manuscripts which vary from those of his revised text 'are to have no credit or authority for the future.'"

Gigot *Introduction* 337. "This edition," Sixtus said, "is without any doubt or controversy to be regarded by the Christian public as the Vulgate Latin edition of the Old and New Testaments received as authentic by the Council of Trent." Sixtus's Bull is quoted in *The History of the English Bible*, Condit, 314 f. It is printed at length in James *Bellum Papale*, London, 1600. The Bull is dated 1589, and Sixtus died in 1590.

It is agreed on all hands that, while the Sixtine edition was mechanically superior to the later Clementine edition, the text revision itself was very bungling. According to Vercellone, Sixtus's substitutions of his own readings for those of his board of revisers were wrong nineteen times out of twenty. Salmon says that Sixtus's "infallibility" was not equal to the "patience, learning and critical sagacity" required. *Infallibility of the Church* 228. After detailed comparison of the two texts, McClintock and Strong say: "He (Sixtus) had changed the readings . . . with the most arbitrary and unskillful hand." "The Clementine, though not a perfect text, is yet very far purer than the Sixtine:" X. 833. See also Note 20, end.

24. The inscription of the Clementine Revision says that the work was done in nineteen days. At any rate, it was hasty, allowing no time for comparison with the originals. A second Clementine Edition was published in 1593, and a third in 1598, with a triple list of errata. Geddes estimates that the changes made in the Sixtine Edition by the Clementine Revision were over 2,000. The more complete investigations of later scholars place the number even higher,—Vercellone, 3,000; Gigot, "some 4,000."

25. The Clementine second edition bore the title, "By command of Sixtus V," and the editors did not use the name Clementine until some forty years after the death of Clement. See also *Die Selbstbiographie des Cardinals Bellarmine . . . mit geschichtlichen Erläuterungen.*

As to the "errors of the press," compare Preface by Bellarmine to *The Holy Bible, Vulgate Edition*, edited by Tischendorf, p. xxv. In his Autobiography, just referred to, Bellarmine uses the expression, "some errors of the printers *or of others*" ("aliqua errata vel Typographorum vel aliorum"). But not even this

faint hint of the truth found its way into the Preface which he actually wrote. There he says baldly, "by the fault of the press" ("præli vitio"). In the Autobiography Bellarmine says further that his advice to pursue this course pleased Pope Gregory XIV and was acted upon by Clement VIII. Compare, also, Wetzer and Welte *Kirchenlexikon*: "An obstacle [to the canonization of Bellarmine] was met with, however, each time; the question being whether cause for not canonizing Bellarmine was found in the assertion in the Preface to the Clementine Edition of the Vulgate, prepared by him, that, 'the errors of the Sixtine Edition were errors of the press,' as well as in the circumstance that he had described the Clementine Edition, upon the second published title page, as revised and published by command of Sixtus." II. 292. After Bellarmine's death, "Cardinal Azzolini urged that, as Bellarmine had insulted three popes, and exhibited two as liars,—namely Gregory XIV and Clement VIII, his work should be suppressed and burnt, and the strictest secrecy inculcated about it. For, thought Azzolini, what shall we say if our adversaries infer . . . the pope can err in expounding Scripture;—nay, hath erred . . . not only in expounding it, but in making many wrong changes in it." Von Döllinger, *The Pope and The Council*, Authorized Translation, 51.

"The Pope [Sixtus V] . . . decided and gave order that the whole work be brought back to the anvil (revised)." " . . . Clement VIII . . . has completed the work which Sixtus had determined on." From Bellarmine's Preface, xxv. "It was pretended that Sixtus himself had resolved on the suppression, but of this there is no proof and little probability." Geddes *Prospectus* 52.

" . . . Other things, which it appeared ought to be altered, were purposely left unaltered . . . for the sake of avoiding giving offence to the people." From Bellarmine's Preface, xxvi.

26. "It is well known that many little corrections . . . that had been pointed out by Bellarmine and others have, from time to time, been admitted even into the Vatican impressions; and thence have found their way into most other posterior editions." Geddes *Prospectus* 52, Note.

" . . . There are many passages in the Vulgate badly rendered. . . . Other faults have crept into it since the days of its author, many of which were not corrected even by the last revisers. Are we to translate these faults and retain these renderings for the sake of uniformity? . . . He must be a sturdy Vulgatist indeed who maintains so ridiculous a proposition." Geddes 105.

The Bull of Clement is quoted by White in Hastings IV. 381.

27. The list of books judged canonical by the Council of Trent numbers 45 by count; but Jeremiah and Lamentations are reckoned one.

The quotation respecting the canon is from the *Canons and Decrees*, Session IV, 1546, confirmed by Pius IV, 1564.

"It is denied by some theologians that the idea of a curse properly belongs to the anathema as used in the Christian Church." *Century Dictionary*, "Anathema." Yet the *Catholic Dictionary* after saying, "In pronouncing anathema against wilful heretics, the Church does but declare that they are excluded from her communion," adds: "and that they must, if they continue obstinate, perish eternally."

28. Of the three most ancient biblical manuscripts extant, all containing the Septuagint Version of the Old Testament in whole or in part, the Sinaitic contains IV Maccabees, Epistle of Barnabas, and a large part of the Shepherd of Hermas, as well as Judith, Tobit, I Maccabees, Wisdom, and Ecclesiasticus; the Alexandrian has III Maccabees and The Prayer of Manasses, as well as the seven which Roman Catholics account canonical; the Vatican has the Epistle of Jeremiah, besides five of the seven. See Heaford *Use of the Apocrypha in the Christian Church.*

The words of another Roman Catholic author, though written for another purpose, may be quoted in this connection: "Are not our adversaries very inconsistent in admitting one class of deutero-canonical books and rejecting others?" Dixon *General Introduction* I. 42.

The twenty-four books in the Hebrew canon are equivalent to the thirty-nine in the Protestant canon because the Hebrew counted the twelve Minor Prophets one book; and the pairs I

and II Samuel, I and II Kings, I and II Chronicles, and Ezra and Nehemiah, each one.

29. Professor Gigot mentions Justin Martyr, Melito, and Origen as exceptions to the "well-nigh perfect unanimity" of the early Fathers in favor of the canonicity of the books in question. Origen's definite list of books agreeing with the Palestinian canon is of some importance as showing the crystallization of opinion and practice in his time and part of the world. But it is more important not to exaggerate the weight of evidence from the Fathers of the first Christian centuries, on either one side or the other. See Note 5.

Irenæus, Tertullian, and Clement of Alexandria are only some of the Fathers that quote as Scriptural or prophetical, books which the Catholic Church, quite as much as Protestants, treat as apocryphal. Nor should one forget that even Jesus himself, we are told, quoted at least one passage as Scripture that is not in the Old Testament. (Jno 7 38.)

30. The testimony of Jerome is in part as follows: In his Preface to his translation of Kings he says: " . . . Whatever is beyond these (Hebrew books) must be reckoned among the apocrypha. Therefore the Wisdom of Solomon, as it is commonly entitled, and the Book of the Son of Sirach (Ecclesiasticus) and Judith and Tobias, and the Shepherd, are not in the canon. . . ." Gigot *Introduction* 56.

"In his Epistle to Paulinus, about 394, he draws up a canon of the Old Testament, without even mentioning the deutero-canonical books, whilst in his Preface to Esdras, he says: 'what is not found in them (Ezra and Nehemiah) and among the twenty-four Old Men (that is, the twenty-four books of the Hebrew canon, which are equal to the thirty-nine of the Protestant Bible), should be put aside, and kept at a considerable distance from them.'" Gigot 56.

31. After citing a considerable list of church scholars of the Middle Ages for and against the canonicity of the books in question, Gigot says: "From this simple enumeration . . . it may readily be inferred that, since their series keeps on from century to century, we are in the presence of a two-fold opinion

current in the Churches of the West, the one favorable to the writings which were not found in the Hebrew Bible, the other ascribing to them only inferior authority." Gigot *Introduction* 68. It will be borne in mind that this was before the break in the Catholic Church that resulted in the Lutheran Reformation.

32. "During the discussion [at the Council of Trent] some of them [the Fathers] expressed the wish that a difference should be indicated between the sacred books." Gigot *Introduction* 79. That the Council left aside "the question whether the sacred books differ from one another in other respects [than that of sacredness and canonicity], such as, for instance, their usefulness for proving dogma, . . we think may be inferred from their express intention 'to leave the question of a distinction among the sacred books as it had been left by the Holy Fathers'; and also from their substituting the expression 'pari pietatis affectu' ['with a feeling of equal loyalty'] for the word 'æqualiter' ['equally'] in the framing of the decree; because 'there is a great difference among them,'—that is, among the sacred books." Gigot 81 and note.

33. Erasmus and Ximenes are examples besides those already named as taking a position against the full canonicity of the books of the second class before the Council of Trent. Sixtus of Sienna, Dupin, Lamy, and, in later times, Jahn, are instances of Catholic writers who, "even after the dogmatic decision of the Council of Trent," have "thought it still allowable to maintain a real difference in respect of canonicity between the sacred books of the Old Testament." Gigot *Introduction* 82 f. See also Strack in Schaff-Herzog I. 385–389.

34. Jerome's words as to the use of the Apocrypha are: "As the Church reads the Books of Judith and Tobias and of the Maccabees, but does not receive them among the canonical Scriptures, so also it reads these two books (the Ethics of Jesus, son of Sirach, and the Wisdom of Solomon) for the edification of the people, but not for the confirmation of revealed doctrine." From Preface to Works of Solomon, in Gigot *Introduction* 56, 57. In another place he says of the Apocrypha: "The utmost prudence is necessary to seek for gold in mud." Gigot 58.

Pope Gregory the Great calls the Apocrypha, "books which, though not canonical, are received for the edification of the Church." Gigot 66, 67.

Article VI of the English Church reads: "The other books . . . the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

"When Myles Coverdale placed the Apocrypha, except Baruch, at the end of the New Testament, he expressly stated that 'he did not wish it to be despised or little set by'; he says, 'patience and study will show that the canon and the Apocrypha are agreed.'" See Heaford *Use of the Apocrypha* 62. Yet Coverdale distinguished the two, and placed the Apocrypha on a distinctly lower level. See Note 82.

Forty-one out of fifty-three of the Fathers of Trent voted to pass over in silence, rather than expressly reject, the three books rated by Catholics as apocryphal, yet published at the end of the Vulgate. Gigot speaks of these as "books of manifold interest," 78, 119.

35. " . . . Jerome had before him only an unpointed text, and felt repeatedly bound to abide by the established current version of the time in order to avoid offending the prejudices of its admirers." Gigot *Introduction* 326.

36. Chief among these corruptions are "glosses," that is, marginal notes incorporated as part of the text. For instance, traditional interpretations, as in Matt 3 15, 20 28; Lk 3 22 (see also 1 46, 12 38). Also insertions from parallel passages in other Gospels: Matt 3 3; Mk 16 4; Lk 1 29, 6 10, 9 43, 50, 54, 11 2; and Jno 6 56. In John, however, the Old Latin more commonly omits than enlarges. Thus there are omissions in: 3 31, 4 9, 5 36, 6 23, 8 58, etc. McClintock and Strong X. 827.

37. Among religious and theological terms that we owe to the Vulgate, may be noted: essence, person, lecture, sermon, grace, repentance, conversion, redemption, salvation, justification, sanctification, regeneration, revelation, propitiation, missionary, congregation, communion, eternity.

38. In his commentary on Galatians, Jerome himself condemns

such additions as 3 1 ("that they should not obey the truth"), 5 21 ("murders"), and several other Vulgate translations. Similarly in his commentaries on Ephesians and Titus. McClintock and Strong X. 836.

We have heard from Gigot on the text and the canon of the Vulgate. None speaks with greater clearness than he on Jerome's weaknesses in translation, as well as his strength. As his testimony cannot certainly be prejudiced against the author of the Vulgate, we give a few statements: "His desire to avoid what he considers useless repetitions in the Hebrew narrative betrays him into a complete suppression of important particulars." *Introduction* 322. An example is Ex 40 12-15, where Jerome compresses what the author of the passage wrote into half the space.

"An examination of his—Jerome's—translation, such as has been made by Kaulen and Nowack, verifies this expectation [that Jerome would be much less literal than he thought he was]. It is the work of a good, though by no means immaculate or scientific Hebrew scholar, aiming at the sense rather than at the words of the original." White in Hastings IV. 884.

39. "It must even be said that he went still further, and gave to a few passages a Messianic character which they never possessed in the original; as, for example, when he renders Isa 16 1, 'Send forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion' [Challoner-Douay translation of Jerome], it is clear that he inserts an allusion to the future Lamb of God which is unwarranted by the Hebrew. In this passage, the prophet simply tells the king of the pastoral country of Moab so rich in flocks (Num 32 4) and who formerly sent lambs as a tribute to Samaria (IV [II] Kgs 3 4) that he should send them henceforth to Jerusalem. The exact translation of the verse is, therefore, 'Send ye the lambs of (due to) the ruler of the land, from Petra, which is toward the wilderness, to the mountain of the daughter of Sion.' [So, substantially, the American Revised Version: 'Send ye the lambs for the ruler of the land from Selah (or Petra) to the wilderness, unto the mount of the daughter of Zion.']

"We might also"—continues Gigot—"point out a certain num-

ber of passages in which the translation assumes a dogmatic or moral bearing which seems to be outside that of the original. The most striking is to be found in the rendering of the well-known passage, Job 19 25-27, commonly appealed to as a proof of the resurrection of the body. The proof, indeed, is clear enough—the Version of St. Jerome once admitted. But, as many Catholic scholars think, that Version is neither literal nor accurate."

Instead of giving the Vulgate Latin and the Latin translation from the Hebrew by Corluy, which Gigot quotes at this point, we refer the reader to the almost identical contrast involved in the English translation of the Challoner-Douay Version and the American Revised Version, respectively, which may be found on pages 119 f.

Gigot's conclusion on this point is: " . . . *These are, indeed, serious defects in our translation of Holy Writ* [*the Vulgate*], *and they should be borne in mind when we endeavor to determine the extent to which this official version of the Church corresponds truly to the original text.* But they should not make us lose sight of the real excellence of St. Jerome's translation, considered as a whole." *Introduction* 324 f. (Italics are ours.)

The opinion of the Catholic scholar, Richard Simon, with regard to the consequent need of going back of the Vulgate to the originals, is as follows: "One cannot deny that the Hebrew and Greek copies to which Protestants assign the virtues of the originals, have been altered in numberless places. Yet they should not be put aside for that reason to follow wholly the ancient Versions, either Greek or Latin, which the Church has authorized by long usages; but these originals of the Bible should be amended, so far as possible, by means of extant manuscripts, and of the ancient Versions of Scripture. . . . And though we can establish strongly a definite rule of faith from the Versions which the Church has approved of, still the same Church has not pretended that these translations are either infallible in all their particulars, or that nothing more correct can be had." *Critical History of the Old Testament*, Vol. I, Bk iii, ch. 18, pp. 4, 5, 6.

40. The first and third quotations are from a letter lately writ-

ten by the Rev. Father Early of Irvington, N. Y. As this letter will be alluded to again, we give here the part of it that is pertinent:

"The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the Authentic Version of God's Words as authorized by the Church, and which has come down to us unchanged from the time of Christ Himself. But the Catholic Church does object to the reading of the Protestant Version which goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons."

The second quotation is from the Preface to *The Holy Bible translated from the Latin Vulgate*, etc., *revised, and published with the Approbation of His Eminence, James Cardinal Gibbons, Archbishop of Baltimore*, p. 2.

41. The purpose back of the first Catholic translation of the Bible into the English language is told by the Douay translators themselves. Their work, they say, was done not from an "erroneous opinion of necessity that the Holy Scriptures should always be in our mother tongue, or that they ought . . . to be read indifferently of all. Not for these causes do we translate this sacred book, but upon special consideration" that "diverse things are . . . medicineable now that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable." The incentive to their labors has been their compassion to see their "beloved countrymen with extreme danger of their souls to use only such profane translations"—as Protestant Bibles—and also the "desires of many devout persons. . . ." (From Preface to Rheims New Testament, 2.)

42. The quotation concerning Dr. Gregory Martin, is from Anthony Wood, in the Oxford *Athenæum*, cited by Stoughton *Our English Bible* 226.

43. "It must be said that, since the Douay Version was made very closely from Latin Manuscripts, or editions of the sixteenth century, anterior to the official texts published by the Popes Sixtus V and Clement VIII, it may and does in several cases point to

Latin readings no longer found in our editions of the Latin Vulgate." Gigot *Introduction* 348 f.

44. "It [the Douay Bible] is said, indeed, to have been compared with the Hebrew and Greek, but the collation must have been limited in scope or ineffectual, for the Psalter (to take one signal example) is translated, not from Jerome's version of the Hebrew, but from his revision of the very faulty translation from the Septuagint, which commonly displaced it in Latin Bibles." Westcott-Wright *General View of the History of the Bible* 260 f.

45. The Douay translators use the preceding English Protestant versions, which they industriously condemned, chiefly in the New Testament. A short example is Matt 6 19-21 (spelling modernized):

I. THE GENEVAN VERSION	II. THE RHEIMS VERSION
Lay not up treasures for yourselves upon the earth, where the moth and canker corrupt, and where thieves dig through and steal.	Heap not up to yourselves treasures on the earth: where the moth and rust do corrupt, and where thieves dig through and steal.
But lay up treasures for yourselves in heaven where neither the moth nor canker corrupteth and where thieves neither dig through nor steal.	But heap to yourselves treasures in heaven; where neither the rust nor moth doth corrupt, and where thieves do not dig through nor steal.
For where your treasure is, there will your heart be also.	For where thy treasure is there is thy heart also.

46. There is little, if any, proof that the suspicion of King James's translators was well-founded, when they wrote in the Preface to their version that the Douay translators had retained Latin words "of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood."

Scrivener's testimony may be found in Cotton *Rhemes and Doway* 156.

47. The honestly meant, but unscientific bias noted, is evident in such passages as Gen 3 15. Here the Roman Catholic translators, blindly following the Latin, though they knew that neither

the Hebrew nor the Greek Septuagint justified it, have translated "*She* shall bruise thy head," and on this a vast deal of doctrine in support of the divine worship of the Virgin Mary has been based. See the Essay, *Ought Protestant Christians to Circulate Romish Versions of the Word of God?* by Grant.

Again in Heb. 11[21] we find the Challoner - Douay Bible reads: " . . . Jacob dying . . . adored the top of his rod." Catholics have used the passage, as translated, to justify the use of crucifixes and like symbols. See Essay just mentioned. The author of the Epistle to the Hebrews, following his Septuagint translation of the Hebrew, understood Gen 47 31 ("And Israel bowed himself upon the bed's head"), from which he draws his illustration, to read, 'rod' instead of 'bed.' In the Hebrew, the difference between the two words is not more than that between a "t" and an "l." But what the author of the New Testament Epistle wrote was: not "adored the top of his rod," but: "adored (or, worshiped) *upon* the top of his rod (or, staff)." So the American Revision translates: "Jacob, when he was dying . . . worshiped (leaning) *upon* the top of his staff." The Catholic Archbishop Kenrick translates: "And bowed *towards* the top of his staff." Yet what do our Catholic popular translators and revisers do but justify their Vulgate reading *and* the Genesis original, by saying that *both* are true, and Jacob must have turned to the *bed* and taken the *rod* to worship, not only God, but also Joseph.

Similarly, the passages that Catholics like Lingard and Kenrick translate "repent," pointing out that the true meaning is the attitude of the heart toward sin, are still rendered in the Challoner-Douay Bibles: "Do penance." *E.g.*, Acts 17 30.

48. In their Preface the translators say of their work: "We have kept ourselves as near as is possible to our text and to the very words and phrases made venerable. . . . though to some profane or delicate ears they may seem more hard or barbarous. . . ." They do this because "the voluntary translator may easily miss the true sense of the Holy Ghost."

The extreme result of this theory may be seen in a few examples from the Psalms, in which the Latin followed by the Douay translators has itself sometimes lost the sense. Take Ps 57 (R. V.

58): 9 (R. V. 8). As wax that melteth shall they be taken away: fire hath fallen on them, and they have not seen the sun.

10. Before your thorns did understand the old brier; as living so in wrath he swallowed them.

11. The just shall rejoice when he shall see revenge: he shall wash his hands in the blood of a sinner.

The translation of the New Testament Epistles is but little clearer than the Psalms:

Rom 5 18. Therefore as by the offence of one, unto all men to condemnation: so also by the justice of one unto all men to justification of life.

7 23. I see another law in my members, repugning to the law of my mind and capturing me.

9 28. For consummating a word and abridging it in equity: because a word abridged shall our Lord make upon the earth.

Heb 13 16. Beneficence and communication do not forget, for with such hosts God is premerited.

After this, the reader may be less surprised to read Geddes's verdict: "The Douay Bible," he says, "is a literal and barbarous translation from the Vulgate before its last revision." *Prospectus* 110.

Similarly, Nary (Roman Catholic, also) as early as 1718 wrote: "The language—of the Douay Bible—is so old, the words so obsolete, the orthography so bad, and the translation so literal, that in a number of places it is unintelligible." Newman *Tracts* 411.

49. For the motives of Catholic Revision of the Douay, lying in its obscure language, see above word from Nary, Note 48. Nary was one of the early workers for a new translation.

As to errors in the Vulgate text, see Note 36 above, also Note 24.

As to emulation of the Authorized Version, see Archbishop Kenrick's remark: "Converts especially desiderate the energy, purity and beauty of language which they so enthusiastically portray as characteristic of the Authorized Version." *Introduction* 8.

50. After citing a number of passages, in which he finds Chal-

loner's Revision agreeing, not uniformly, but prevailingly, with the Protestant King James Version, against the Douay, Newman says: "Looking at Dr. Challoner's labors on the Old Testament as a whole, we may pronounce that they issue in little short of a new translation. They can as little be said to be made on the basis of the Douay as on the basis of the Protestant Version. Of course, there must be a certain resemblance between any two Catholic Versions whatever; *because they are both translations of the same Vulgate.* But, this connection between the Douay and Challoner being allowed for, Challoner's Version is even nearer to the Protestant than it is to the Douay; nearer, that is, not in grammatical structure, but in phraseology and diction." *Tracts* 416. "After all allowances for the accident of selection [of passages to be compared] it is difficult to avoid the conclusion that at this day the Douay Old Testament no longer exists as a received Version of the Authorized Vulgate." Newman 418 f. Of the New Testament, after calling attention to the fact that Challoner "could not be unfaithful to the Vulgate," Newman shows that, in a comparison of three passages, chosen at random, out of thirty-nine changes from the Rheims Version, Challoner makes twenty-nine accord with the Protestant Version; and adds: "The second—Challoner—edition, 1750, differs from the first, according to the collations which Dr. Cotton has printed, in about 124 passages; the third—1752—in more than 2,000. These alterations, Dr. Cotton tells us, are all in the direction of the Protestant Version." How far this is the case, and in what sense, Newman says his explanation of Challoner's relation to the Vulgate has shown.

Cardinal Wiseman says: "To call it any longer the Douay or Rheimish Version is an abuse of terms. It has been altered and modified, till scarcely any verse remains as originally published." *Dublin Review* II. 470.

51. As to the Troy Bible and Challoner's part in this, and the current editions, see Newman *Tracts* 422–429; Gigot *Introduction* 352 f. Newman, with whom Gigot agrees, says: "As regards the Douay translation of the Old [Testament] there seems to be very little difference between the texts of Dr. Challoner and Mr.

McMahon [the Troy Bible]." Newman's table, showing that the variations of Catholic New Testament editions follow in nearly every case either Challoner or Troy, and Challoner more than Troy, in the proportion of about two to one, may be found on page 444 of his *Tracts*.

52. The reference is to Dixon *General Introduction* I. 129. So also Kenrick *General Introduction to the New Testament*, vii. The words of Cardinal Gibbons are quoted from a private letter, written by his secretary in reply to a request for information.

53. See Father Early's letter, Note 40 of this Appendix.

54. Alcuin, Bishop of York, in his revision of the Vulgate, made for the Emperor Charlemagne, omitted the words I Jno 5 7b, 8a.

Other passages for which there is no sufficient manuscript evidence are: Ps 14 (13) 3, (9 lines); Matt 9 28, "Unto you," 17 21, 18 29, 27 35b; Lk 4 19 (last five words), 22 64, "And smote his face;" Acts 9 5b, 6, 15 34, 28 29; I Cor 5 20, "And bear;" Gal 3 1, "Obey the truth among you;" I Pet 3 22 (middle clause); and so on.

Jno 7 53—8 11 was incorporated in the Vulgate, and is retained in the Challoner-Douay, despite the fact that it was not in all the manuscripts of the Old Latin Bible of which the Vulgate, in the Gospels, is a revision.

55. Archbishop Kenrick's opinion on the comparative merits of the Vulgate and the Hebrew texts, and of the "Protestant" translation (King James Version) is as follows: "The learned are agreed that, in the books of the New Testament, its readings [those of the Vulgate] are generally preferable. In the Pentateuch it frequently gives a double version or paraphrase; or it abridges, to avoid repetitions, so that although it faithfully renders the substance, it is not as literal and close as the Protestant translation. In the historical books it scarcely has the advantage. In the Psalms, which came to us through the Septuagint, the Protestant Version, being made from the Hebrew, is preferable. In Ecclesiasticus, much freedom of interpretation . . . is used. In the Prophets and Job the Vulgate is literal. Respecting it, as an authentic Version—that is, a standard to be

followed in all public acts, a safe guide in faith and morals, a faithful representation of the substance of the sacred writing,—I have, nevertheless, read the Hebrew text with a disposition to prefer its readings unless critical motives weighed in favor of the Vulgate. The Protestant Version, therefore, being close, I have not hesitated to prefer it, unless where doctrinal bias led its authors to select terms for controversial effect, or by paraphrases or otherwise, to favor their peculiar tenets." Kenrick *General Introduction to the Historical Books*, ix.

On the Catholic versions independent of the Douay, Gigot's summary word is significant: " . . . Catholic translators who do not connect their work with the Douay Bible can hope only for a transient favor with the public at large." *Introduction* 356.

56. Besides the earlier paraphrases of the 8th to the 13th centuries, the 14th century witnessed several translations into English of parts of the Scriptures—in all about half of the New Testament. These have lately been ably edited by Anna C. Paues, and published in a volume with the somewhat misleading title: "*A Fourteenth Century English Biblical Version*"—misleading, for the only 14th century English version of the Bible known is the Wyclifite.

57. The manuscript of the Wyclifite Bible now in the Bodleian Library has these words written in Latin, after Bar 3 20, where a break in the work of the translator occurs: "Nicolay de Hereford made the translation." This was in 1382, the year that Hereford was summoned to London to answer ecclesiastical charges.

58. Kenyon reminds Gasquet, who has called in question Purvey's connection with the revision of Wyclif's work, that the probability of it is based not merely on the fact that Purvey was the *owner* of one of the known copies of Wyclif's Bible, but that the Prologue found in the later version is in Purvey's own *handwriting*. *Our Bible* 205. Purvey was known as Wyclif's "glosser." The work was doubtless composite. See Forshall and Madden *Introduction to the Wycliffe Bible*, 1850.

59. Among the manuscripts in the Bodleian Library, one

marked "Fairfax 2," has the subscription, "Ye eer of ye lord mccc viii yis book was endid." The fourth 'c' is erased to make the book appear older. Its true date is 1408 A.D., the year of the enactment of Archbishop Arundel's Oxford Decree. The alteration was very clumsily made, and survives as a specimen of pious fraud to deprive Wyclif of the honor and merit of his translation. . . . This version, lauded as superior to Wyclif, turns out to be a veritable (revised) Wyclif. See Mombert *English Versions of the Bible* 67 ff. More also quotes from this version without recognizing it as a Wyclifite Bible. Its Prologue, which bears internal evidence of being as late as 1395, through references to certain laws, the date of whose enactment is known (*Life and Opinions of Wycliffe*, by Vaughan, II. 43, Note), was supposed by More to belong to his "century old" Bible. See Lewis *History of the Several Translations* 11.

60. Gasquet's argument may be found in *The Old English Bible and Other Essays.*

The question he raises concerns us only so far as the spirit of the man Wyclif and of the movement he represented enters into his translation of the Bible. Because of this, it is worth while to know who gave us the Bible from which so much of the English, and so much more of the free and devout spirit, of our Bible come. Some of the facts and reasons which Gasquet's theory either misconceives or ignores, are, very briefly:

(1) Henry Knighton, Canon of Leicester of Wyclif's time, complains: "This master John Wycliffe translated from Latin into English the Gospel." *Chronicon* II. 152. It seems unnatural to understand, as Gasquet does, the word 'Gospel' in this passage, as meaning, "The Christian teaching and ministry, rather than the New Testament books."

(2) Gasquet quotes Archbishop Arundel as writing to Pope John: "He—Wycliffe—even tried by every means in his power to undermine the very faith and teaching of Holy Church, filling up the measure of his malice by devising the expedient of a new translation of Scripture," and Gasquet, therefore, concludes that there must have been a translation that was *not* new issued by order of the church. But the contrast, if there is any, might be

between Wyclif's English and the Latin translation. However, the position of the Latin word for 'new,' in the above sentence, were it in decent Latin would certainly—and in any case does almost certainly—make it mean, not 'new translation' at all, but 'filling up the measure of his *recent* malice, by devising the expedient of a translation of Scripture.' If so, we have one more witness to Wyclif as the author of our first English Bible translation.

(3) The Wyclif translators justify their version on the ground that the people are *without* the Bible in their own language; and appeal to the *French* translation as setting them an example. The first argument would be known by all to be contrary to fact, and the second argument would be unnatural, if there were at the time a second English version, whether first or second were the "orthodox" Version.

(4) "Nothing can be more damning (to the theory of an orthodox English Bible of the fourteenth century free to all) than licenses to particular people to have English Bibles; for they distinctly show that, without such license, it was thought wrong to have them." Trevelyan *England in the Age of Wycliffe* 362.

(5) There is a definite record that Nicholas Hereford translated part of the Old Testament of Wyclif's Bible. But, as Hereford was a Wyclifite Lollard, he certainly would not be employed to make a translation for the church of his day.

61. The quotation from Milman concerning Wyclif's character is taken from Storrs *Oration on John Wycliffe* 78, Note; that from Lewis, from his *History of the Life and Sufferings of Wycliffe*; and that from Knighton, from Hoare *The Evolution of the English Bible* 61.

62. Hoare quotes Wyclif as acknowledging, in his *Truth of Holy Scripture*, "his expectation that he will either be burnt, or else be put out of the way by some other form of death." Yet he persisted, "confident that in the end the truth must prevail." *Evolution* 90.

63. "It is a great mistake," says Mombert, "to represent Wycliffe as deficient in learning or judgment. But a man that called the Pope 'anti-Christ'; the proud worldly priest, 'the most

cursed of clippers,' and the papacy, with its sacerdotalism, pardons, indulgences, excommunication, absolution, pilgrimages, images and transubstantiation, 'a gigantic fraud,' was not likely to be held in high favor in the Church of the fourteenth century." See *English Versions* 41. Also Wyclif on "Priests Good and Bad" in Vaughan *Wycliffe* II. 259–262.

64. Sir Thomas More says, Wyclif "purposely corrupted the Holye Texte." But More offers no proof. Wyclif's purpose he himself expresses in the Preface to his *Harmony of the Gospels*, "That I may fulfil that is set in the draft [translation] of the book, and that he at whose suggestion I this work began, and they that this work read, and all Christian men with me, through doing of that that is written in this book, may come together to that bliss that never shall end." From Westcott *General View* 16.

65. As to the church authorities' attitude toward Bible translation, see Letter of Archbishop Arundel, cited above; also Decree of a Church Council held at Oxford, 1408, in Wilkins *History of Councils* III. 317.

66. The influence of Wyclif's translation on the English Bible as we have it—beyond the influence of its part in the historic movement which gave us any English Bible at all—has been extremely minimized by some, and extremely magnified by others. Westcott, for example (*General View* 135, Note 4 and Appendix), says: "The Wycliffite Versions do not seem to have exercised any influence on the later English Versions, unless an exception be made in the case of the Latin-English Testament of Coverdale. . . . The coincidences of rendering between this and Purvey (Wycliffe's Revised Edition) are frequently remarkable, but as both literally reproduce the Vulgate, I have been unable to find . . . any certain proof of the dependence of one on the other. So far as Tyndale is concerned,—and his work was the undoubted basis of the later revisions—his own words are sufficient: 'I had,' he says, 'in the New Testament no man to counterfeit (imitate)—neither was helped with English of any that had interpreted the same or such like thing in the Scripture beforetime.' (*Epistle to the Reader* I. 390.)"

On the other hand, Marsh, in his *Lectures on the English Lan-*

guage, First Series, 627 f., says: "Tyndale is merely a fullgrown Wycliffe, and his rescension of the New Testament is just what his great predecessor would have made it, had he awaked again to see the dawn of that glorious day of which his own life and labors kindled the morning twilight. Not only does Tyndale retain the grammatical structure of the older Version but most of its felicitous verbal combinations and rhythmic periods which are again repeated in the rescension of 1611. Wycliffe, then, must be considered as having originated the diction and phraseology, which for five centuries has constituted the consecrated dialect of the English speech."

The first statements in both of these quotations seem to go beyond the facts. The frequent identity of language in the Wyclifite versions and either Tyndale's, Coverdale's or the American Revised Version, is too evident to deny "any Wycliffite influence on the later English Versions." The sameness of the Latin Version translated, would, certainly, account for some words being the same in the English of Wyclif and the English of Coverdale; but this does not apply to either Tyndale or the late revisions, for these were mainly from the Hebrew and Greek. Tyndale's own testimony, quoted by Westcott, is somewhat hard to understand; yet, in view of the similarity existing between Wyclif's and his own translation, "the same or such like thing which," he says, "no man had translated before him for his help in the English," must be understood to refer to the Hebrew and Greek which Tyndale was the first to render into English. Indeed, Westcott (*General View* App. VIII), admits that Tyndale must have known and used the Wyclifite Versions, "even though he could not follow their general plan, as being a secondary translation only."

Wyclif owed something to the fragmentary English versions before his own; and his language, in turn, must have become familiar to English Bible students in the century and a half between his day and Tyndale's. We give a few well-known verses, which show both the likeness and the difference. In the Pauline Epistles the likeness is less. In reading such comparisons, it must be constantly remembered that a striking likeness in lan-

guage of certain passages, does not imply a likeness throughout the book in the substance of the translations. Scholars whose investigations have been the most minute and fair, assure us that Tyndale's debt, and so our debt, to Wyclif is, not for the exact substance, but for the form of the translation.

Purvey's Wyclif	Tyndale's
Matt 6 9-13	
Our Father that art in heavens, hallowed be Thy name; Thy kingdom come to; be Thy will done in earth as in heaven; Give to us this day our bread over other substance; and forgive to us our debts, as we forgive to our debtors. And lead us not into temptation, but deliver us from evil. Amen.	O Our Father which art in heaven, hallowed be Thy name. Let Thy kingdom come. Thy will be fulfilled, as well in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive our trespassers. And lead us not into temptation; but deliver from evil. For thine is the kingdom and the power and the glory forever. Amen.
Matt 5 3-6	
Blessed be poor men in spirit, for the kingdom of heavens is theirs.	Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed be they that mourn, for they shall be comforted.	Blessed are they that mourn, for they shall be comforted.
Blessed be mild men, for they shall wield the earth.	Blessed are the meek, for they shall inherit the earth.

A few particular phrases, out of many, may be compared also, with their form in the American Revised Version.

Wyclif	American Revised
Matt 7 14	
Streit is the gate and narewe the weye.	Narrow is the gate and straitened the way.
Matt 23 15	
compass sea and land.	compass sea and land.

Matt 25 21

Enter thou into the joye of thy Lord.	Enter thou into the joy of thy Lord.

Jno 3 3

No but a man schal be born again.	Except one be born anew.

I Cor 2 10

The depe thingis of God.	The deep things of God.

I Cor 10 16

The cuppe of blessynge the which we blessen.	The cup of blessing which we bless.

Jas 1 5

and upbraydith not.	and upbraideth not.

67. Before 1408 no serious objection had been made by the Catholic Church to the possession of copies of the English Bible by the clergy, the religious or, probably, the wealthier people. The use of such books by the middle and lower classes had long been prohibited. After the Arundel Constitution of 1408, the danger of reading or owning the Scriptures without special license increased, and the registers of dioceses, like those of Norwich and Lincoln, show several cases of men charged with such offenses. See Paues *English Version*, Introduction, xxxii. Westcott *General View*, 17 ff.

68. The principal significance of Erasmus's Greek text was in the challenge its publication by a Catholic of learning and influence gave to the hitherto generally accepted theory of the verbal inspiration and special sanctity of the Latin Vulgate. Tyndale had a more reliable help, by way of Hebrew and Greek texts, in the Complutensian Polyglot Bible edited by Cardinal Ximenes. This contained, besides the Hebrew and Greek Scriptures, the Septuagint, the Latin Vulgate, and the Chaldee paraphrase of the Pentateuch, with a Latin translation; Greek and Hebrew grammars and a Hebrew lexicon.

69. Hoare *Evolution* 116 quotes Cardinal Bellarmine as fol-

lows (but without reference that one could test): "Some years before the rise of the Lutheran heresy, there was almost an entire abandonment of equity in the ecclesiastical judgments; in morals no discipline, in sacred literature no erudition, in divine things no reverence: religion was almost extinct."

70. "Upwards of 350 of such books [the Tyndale New Testament] had been introduced into Oxford in a single visit by a single agent. And they were, with very little reserve, offered for sale in the streets of London in hundreds." Demaus *Biography of William Tyndale* 262. The long struggle of Church and State to maintain the repression of the people was at last coming to an end.

71. Gigot, whom we have listened to with respect, says: "The first to succeed Wycliffe in the work of translating Holy Writ into English" were "men of comparatively little ability, and of more or less doubtful character." Again: "'They had,' says Blunt, 'too easy a confidence in their own abilities for this great work; and their translations met with an opposition from more learned scholars. . . . Nor were the characters of the translators themselves such as were likely to command the respect of men under the responsibility of important offices in the Church.' These words of a Protestant writer are not too severe to describe such men as William Tyndale, . . . Miles Coverdale, . . . and John Rogers. . . ." *Introduction* 346 and 358 f. Father Early of Irvington, N. Y., also says: "The Protestant Version which goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons." (For letter in full, see Note 40 of this Appendix.)

In passing, it may be noted that "the Protestant Blunt" whom Gigot cites in support of his estimate of William Tyndale and his successors, was a Churchman of the stripe that would "be sure that the Catholic faith is still held by the Church of England," and "let Rome treat us how she will . . . still claim union with her." Blunt *The Reformation of the Church of England* 15.

72. Tyndale's declaration, in a private letter, as to his conscientious rectitude in his work, sounds like the self-testimony of

an honest man. "I call God to record . . . that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honor or riches, might be given me." Demaus *William Tyndale* 336. His life and work squared with his profession.

Tyndale's words, expressing his heroic facing of anticipated death, are from his Preface to *Parable of the Wicked Mammon* I. 44. Quoted by Westcott *General View* 37.

His estimate of the hierarchy of his time was this: "The rulers of the Church be all agreed to keep the world in darkness, to the intent that they may sit in the consciences of the people. . . . This moved me to translate the New Testament." Preface to *Translation of the Pentateuch.*

73. Tyndale had spoken unceremoniously in writing of Thomas Aquinas, as mere "draff." Thereupon the "Gentle Knight," Sir Thomas More, let loose this diatribe: " . . . This drowsy drudge hath drunken so deep in the devils' dregs, that but if he wake and repent himself the sooner, he mayhap ere aught long to fall into the mashing-fat, and turn himself into draff as [which] the hogs of hell shall feed upon and fill their bellies thereof." From More's *Confutation* 672. Cited in Demaus *William Tyndale* 284.

Unbelievable as it seems, More's grievance against Tyndale—and apparently his only grievance—was that he had substituted in his Testament modern and sometimes less fitting words for the church words, charity, penance, priest, church, salvation and others endeared by long usage but unfortunately then associated with distinctively Roman Catholic doctrines and practices.

Tyndale, on the other hand, was a grim and satirical polemic and his Bible comments were sometimes warped by his prejudices.

74. King Henry's agent, Vaughan, reports to him Tyndale's conversation with him at Bergen in 1531, as follows: "If it would stand with the King's most gracious pleasure to grant only a bare text of the Scripture to be put forth among his people, . . . be it the translation of what person soever shall please His Majesty, I shall immediately repair into his realm and there most humbly submit myself offering my body to suffer what pain or torture,

yea, what death his Grace wills; so that this be obtained." This does not sound like one of the men whom Blunt and Gigot say, "had too easy a confidence in their own abilities for this great work." Demaus, Tyndale's biographer, before Gigot characterized him as "a more or less doubtful character," says: "Of the excellence of his moral character, fortunately no defence has ever been required. . . . Friends and enemies, in his own time and in subsequent ages, have, with unvarying consent, repeated the same encomiums. No voice of scandal has ever been raised against him." *William Tyndale* 484.

75. The first reference is: Gigot *Introduction* 359.

Sir Thomas More, who has been seen to be not over considerate of Tyndale, writes of him that "before he went over the sea, he was well known for a man of right good living, studious and well earned in Scripture." George Joy, also an enemy, in his *Apology to Wm. Tyndale,* alludes to his "high learning in his Hebrew, Greek and Latin." Both are quoted by Hoare *Evolution* 141. According to an eminent German scholar, H. Buschius, who met him at Worms in 1526, Tyndale was "so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English and French, that, whichever he spoke, you would suppose it was his native tongue." Schelhorn *Pleasures of Literature* IV. 431. See Milligan in Hastings IV. 856, Note. Mombert, after a severe analysis of Deut 6 6-9, says: "The rendering of these four verses proves an independent knowledge of Hebrew, Greek, Latin, German and English." *English Versions* 116.

76. Westcott says: "If he—Tyndale—used the Vulgate, or Erasmus, or Luther, it was with the judgment of a scholar. [He shows] complete independence in this respect." "The very minuteness of the changes is a singular testimony to the diligence with which Tyndale still labored at his appointed work. Nothing seemed trifling to him, . . . if only he could better seize or convey to others the meaning of one fragment of Scripture." *General View* 150 f. For detailed proof, see 136–145.

A somewhat adverse critic proves the same quality in citing Tyndale's words: "I have weeded out of it many faults which lack of help at the beginning and oversight did sow therein."

Dore *Old Bibles*: *Account of Early Versions of the English Bible*, 1888, p. 25.

As to Tyndale's conscientious purpose as a translator, his own witness has been given. The only proof offered to the contrary that we know of, is the following from Blunt *Reformation* 514, Note: "In some editions of Tyndale's New Testament there is what must be regarded as a wilful omission of the gravest possible character; for it appears in several editions. . . ." The passage is I Pet 2 13, 14, concerning the king and his rule. Blunt names the editions of 1531 and 1534. These editions we have not been able to see. In the edition of 1526, reprinted verbatim, the whole of both verses is included. "It is to him [Tyndale] that we owe in great part . . . that freedom from dogmatic bias and scrupulous fidelity to the exact letter of Scripture, which have been in general such happy features of our English Versions." Milligan in Hastings IV. 857a.

77. See Mombert *English Versions* 93; Hoare *Evolution* 120; Milligan in Hastings IV. 856b. Even Dore says of him: "To him we owe the exceeding beauty and tender grace of the language of our present New Testament, for in spite of many revisions, almost every sentence is substantially the same as Tyndale wrote it in 1525." *Old Bibles* 25. To delight in the strength and beauty of the English of the King James Version (see Gigot *Introduction* 365), and yet sneer at Tyndale, is like revelling in the sunlight while decrying the sun.

78. For Tyndale's purpose see his "Protestation," in the 1534 Edition of his New Testament.

As to his influence, "It has been calculated that, in the whole of Tyndale's New Testament, the number of 'stranger' words, or words that do not occur in the Authorized Version, is probably below 350, many of which are used once or twice only." Moulton *History of the English Bible* 70 f.

The quotation from the English Revisers is the first part of the Preface to the New Testament, Edition of 1881.

79. "I make," writes Coverdale, "this protestation, having God to record in my conscience, that I have neither wrested nor altered so much as one word for the maintenance of any man-

ner of sect. . . ." *Remains of Myles Coverdale,* Edited by Pearson, 11.

In conformity to others' opinions, he even went so far as to restore the old ecclesiastical words, saying, "For my part I . . . am indifferent to call it as well with the one term as the other, so long as I know it is no prejudice nor injury to the meaning of the Holy Ghost." (Westcott *General View* 29.)

Coverdale is one of the translators whom Blunt and Gigot, as we have seen, describe as having "too easy a confidence in their own abilities for this great work." Yet Coverdale was one of the most modest, not to say timorous, of men. "It was neither my labor nor desire to have this work put in my hand . . ."; yet "when I was instantly required, though I could not do so well as I would, I thought it yet my duty to do my best, and that with a good will." And "whereinsoever I can perceive by myself or by the information of other, that I have failed (as it is no wonder) I shall now by the help of God, overlook it better and amend it." Westcott 12, 14.

80. See Title-page to Coverdale's Bible, Edition of 1535. (So copy in British Museum.)

"Its basis [that of Coverdale's New Testament] is Tyndale's first edition, but this he very carefully revised, by the help of his second edition, and yet more by the German." Westcott *General View* 171. Coverdale's work is characterized by smoothness rather than great accuracy.

81. We owe to Coverdale such Old Testament passages as: "Seek ye the Lord while he may be found, call ye upon him while he is near," and "They shall perish, but thou shalt endure; they all shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed." A few of his fitting words contained in the Gospel of Matthew, are: "firstborn son" (1 25), "a leathern girdle" (3 4), "because of their unbelief" (13 58), "It will be foul weather to-day" (16 3), "Have patience with me" (18 26), "there will the eagles be gathered together" (24 28).

82. "He put them [the Apocryphal books] between the Old Testament and the New, with the title: 'Apocripha. The bookes and treatises which amonge the fathers of olde are not

rekened to be of like authoritie with the other bokes of the byble, nether are they founde in the Canon of the Hebrue.'" Porter in Hastings I. 123.

83. "Of the three millions of people, or thereabouts, then living in England, many were still attached to the old Roman Catholic order of things, and many were unable to read. But there was an eager, wide-spread desire among the people to obtain and to read the Scriptures." Fisher *History of the Christian Church* 352. "'Every one,' says Strype, 'who could buy this book, either read it assiduously, or had it read to him by others, and many well advanced in years learned to read with the same object.'" Taine *History of English Literature*, Ch. v, 249.

In 1534, and again in 1536, Convocation expressed its change of feeling toward the translating of the Scriptures, in resolutions petitioning that a new translation might be undertaken.

84. "To make use of words in a foreign language, merely with a sentiment of devotion, the mind taking no fruit, could be neither pleasing to God nor beneficial to man." (From Letter of Henry VIII to Cranmer, quoted by Taine *English Literature* 252.)

Already in the fourteenth century, it will be remembered, England had refused payment of the annual tribute to the See of Rome.

85. The very excesses to which the spirit of liberty in the use of the Scriptures went, itself proves that the primary motive for translation came, not from the King or his antagonism to the papacy, but from the people who were experiencing a tremendous revulsion from the ignorance and tyranny of the past.

86. See Pearson *Remains of Myles Coverdale* 11 f.

87. A critical examination by scholars of Coverdale's Bible, has led to the conclusion that the "five sundry interpreters [translators]" he alludes to, were: (1) the Zurich German Bible, (2) Luther's German Bible, (3) Tyndale's English Pentateuch, Jonah and the New Testament, (4) Pagnini's Latin Bible of 1528, (5) the Vulgate Latin.

88. John Rogers's honesty and earnestness, if also a certain self-assurance, are characteristically reflected in his reply to the

sentence placing him under the "great curse of the Church" "Well, my lord, here I stand before God and this honorable audience, and take him to witness that I never wittingly and willingly taught any false doctrine; and therefore I have a good conscience before God and all good men. I am not afraid but that you and I shall come before a Judge which is righteous, before whom I shall be as good a man as you; and where, I nothing doubt, I shall be found a true member of the Catholic Church and everlastingly saved." *Life of John Rogers*, by Chester, 183.

89. It is recorded of Rogers that at Cambridge "he profitably travailed in good learning." He was appointed rector of Trinity the Less, in London, and in 1551 was Prebendary of St. Paul's.

90. Tyndale's and Coverdale's Old Testament translation was corrected chiefly by reference to Sebastian Munster's Latin Version, which Kenyon characterizes as "immensely superior to the Zurich Latin Bible," which Coverdale had before used. The revision of Tyndale's New Testament was by aid of Erasmus's Latin.

91. A hint of the care exercised by the Genevan Revisers is given in the fact that, though the New Testament they used was itself a revision of Tyndale's by Whittingham, one of their own number, of forty changes made in one section from Whittingham's renderings, twenty-six of these were retained by King James s Revisers in 1611.

The Genevan Bible was a translation "according to the Ebrue and the Greke"; yet its editors amended considerably Tyndale's and Coverdale's work in the Old Testament of the Matthew's Bible, by the use also of Beza's Latin, representing Stephanus's latest Greek text, and the French Olivetan Version.

92. Westcott (*General View* 269, Note 2) notes three or four instances of unfair bias in favor of Calvinistic doctrine in the English Genevan Version, as cited by the French critic P. Coton.

Acts 3 21, (Jesus Christ) whom heaven must *contain* (Genevan).

Whom heaven indeed must receive (Challoner-Douay).

Whom the heaven must receive (A. V. and Am. Rev.).

I Cor 9 27, I myself should have been *reproved* (Genevan).

I myself . . . become a castaway (Challoner-Douay).

Be a castaway (A. V.), be rejected (Am. Rev.).

As these two examples indicate, the points would pass wholly unnoticed to-day. Then they were sore spots of controversy, concerning the doctrines of Christ and election.

The fact is the temper of the times was intensely dogmatic. Men might easily be unable to see any but their own dogmas in Scripture, and translate accordingly with perfect honesty of purpose. In this spirit the Genevan pastors fought shy of the word "tradition." On the other hand, one of the verses for which the Catholics then demanded that "tradition" should be the translation, is now translated "ordinances" even in the Challoner-Douay. (I Cor 11 2.)

93. "Truly, good Christian reader," say King James's translators, "we never thought from the beginning that we should make a new translation, nor yet to make of a bad one a good one; . . . but to make a good one better, or out of many good ones, one principal good one." (From the Preface to the Reader.)

94. How little, especially in the Prophets, the King James's Revisers kept to the less reliable Bishops' Bible, though it was their formal basis, may be inferred from the following three verses from the fifty-third chapter of Isaiah, according to the Bishops' translation. The words underlined are the words changed:

But who hath given credence unto our preaching; or to whom is the arm of the Lord known? For he did grow before the Lord like as a branch and as a root in a dry ground: he hath neither bounty nor favor; when we look upon him, there shall be no fairness; we shall have no lust unto him. He is despised and abhorred of men: he is such a man as hath good experience of sorrows and infirmities: we have reckoned him so vile that we hid our faces from him.

Nearly all the words substituted for these came from either the Latin of Pagninus, the Latin of Tremellius, or the Genevan English.

Eadie mentions the following among many phrases taken by the King James's translators from the Roman Catholic Rheims

Testament: "Unction from the holy one," "Lead captive silly women laden with sins," "Evil communications corrupt good manners."

95. See Preface of King James's translation, page 31.

If one cares to know what texts the translators of the Authorized Version most depended on, they seem to have been these:

1. In the Old Testament:
   (1) An interlinear Latin translation, 1572, based on that of Pagninus, by Montanus, worthy successor of Cardinal Ximenes, together with the Hebrew text.
   (2) A Latin translation, 1599, of the Hebrew, by Tremellius, a Jew.
2. In the New Testament:
   (1) Stephanus's (Etienne's) Greek Text, based on
      (*a*) The latest editions of Erasmus's Greek, which was made from six manuscripts, none ancient.
      (*b*) Ximenes's Greek in the Complutensian Polyglot, which was made, in turn, from fifteen manuscripts. Two of these were ancient.
         (α) The sixth century Codex of Beza.
         (β) The Paris MS. of the Four Gospels.
   (2) Beza's Greek Text.

96. Gigot says: "Differently from the Douay Bible, cases of wilful perversion [see Notes 47 and 92] of Scripture have been brought home to its Protestant authors." *Introduction* 366. As proof he cites five such passages in the Authorized Version of the New Testament that "have justly been pointed out by Archbishop Kenrick, as so many dogmatic erroneous renderings," while he remarks: "It is only right to add that some of these have been corrected by the revisers of 1881." These five are:

(1) Matt 19 11.

Challoner-Douay: All men take not this word [about marriage].

Authorized: All men cannot receive this saying.

American Revised: Not all men can receive this saying.

There are fairly two sides to this question. The word translated "do not take" in the Catholic Version, and "can-

not receive" in the Authorized Version, means literally, 'make room for.' Jesus's word may, therefore, mean, 'Not all men make room for, or receive, this saying.' Yet the word means also to 'have room for.' Here the idea of inability to contain, or to receive, is involved in the meaning of the negative of the verb itself,—'not to have room for.' See Liddell and Scott *Greek Lexicon* 793, χωρέω (*chōreō*) III; "ἡ πόλις αὐτον οὐ χωρεῖ,—the city *cannot contain* him."

(2) I Cor 7 9.

Challoner-Douay: But if they do not contain themselves, let them marry.

Authorized: But if they cannot contain, etc.

English and American Revised: If they have not continency, etc.

Here the "cannot" of the Authorized Version does not seem necessarily implied in the Greek word.

The Douay and Revised Versions appear to be more true.

(3) I Cor 9 5.

Challoner-Douay: Have we not power to carry about [!] a woman, a sister?

Authorized: Have we not power to lead about a sister, a wife?

English and American Revised: Have we no right to lead about a wife that is a believer?

There is some question here about the order of words in the text. But it does not affect the Roman Catholic complaint, that a word which means 'woman,' Protestants translate 'wife,' in order to prove Paul married. Every scholar, Catholic as well as Protestant, knows that one established meaning of the Greek word used is 'wife.' Why does not the Challoner-Douay Version translate the same word in Eph 5 28 'women' and 'woman,' and make it read, "So also ought men to love their women. . ." "He that loveth his woman, loveth himself"? Of course they translate, "love their wives," "loveth his wife." Is this, then, "wilful perversion"?

(4) I Cor 11 27.

The Authorized Version translates wrongly, "eat this bread *and* drink this cup," where the Challoner-Douay reads correctly, "eat this bread *or* drink the chalice." The error of the Authorized Version is corrected in the Revised Version, which reads, "or drink the cup."

(5) Heb 10 38.

Challoner-Douay: But my just man liveth by faith; but if he withdraweth himself, he shall not please my soul.

Authorized: Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

Revised: But my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

The text (see Liddell and Scott *Greek Lexicon* 743 and Thayer *Greek-English Lexicon of the New Testament* 645) justifies all these translations. None of them can be called incorrect.

Of these five cases, then, cited in proof of "dogmatic," "erroneous" and "wilful perversion," only two appear to be errors in the Authorized Version, and both of these are corrected in the American Revised Version.

Similarly Newman, in the *Dublin Review*, XXXIV. 466, says that the Authorized Version "is notoriously unfair where doctrinal questions are at stake," and speaks even of its "dishonest renderings." What is his evidence? Matt 19 11 and I Cor 11 27, noted above; Acts 1 8, in which the Authorized Version, "after the Holy Spirit is come" is more accurate than the Challoner-Douay, for the phrase rendered by the Challoner-Douay, "the power of the Holy Ghost coming upon you" is what is called a "Genitive Absolute," expressive of the time when an action takes place, and the form of the verb used expresses a completed action, rendered by the American Revisers, "when the Holy Spirit is come"; also Gal 1 18, in which the two versions are almost identically the same.

97. The author cited is Kenyon *Our Bible* 233.

Consult the following expressions from Roman Catholics of the

"music" of the King James Version: Faber, in *Dublin Review*, June, 1883, p. 466, Note. Also Newman, on the same page. Also see, among Protestant appreciators, Marsh, Lecture XXVIII, in *Lectures on the English Bible.*

Perhaps the best witness to the worth of the Authorized Version as a whole is that of the Revisers of 1881, who say in the Preface to their own revision, "We have had to study this great version carefully and minutely . . . and the longer we have been engaged upon it, the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and . . . the felicities of its rhythm."

98. Hugh Broughton, probably the most learned scholar in Hebrew of the time, but a man of testy temper, and not appointed on King James's Board of Translators for that reason, said of the Authorized Version when completed: "Tell His Majesty that I had rather be rent in pieces by wild horses than that any such translation by my consent should be urged upon poor Churches."

99. The edition of 1656 was said to contain 2,000 faults. The American Bible Society undertook two rescensions on its own account, which corrected many errors. Mombert *English Versions* 366.

100. The necessity of keeping, in the main, to the "Received Text," is due to the lack of other means of correcting it than the Septuagint. The Septuagint may often be right, but in its present state it is more faulty than the Hebrew we have got. Very recently, however, some fragments of papyrus have been found, containing the Ten Commandments and the Shema (Deut 6 41) in Hebrew. (Edited by Cook, in *Proceedings of the Society of Biblical Archeology.*) The appearance of the papyrus and handwriting are believed to point to a date not later than the second century A.D. The text agrees in several instances with the Septuagint against the Massoretic or Hebrew Text. It may be, therefore, that new discoveries may yet make possible a direct revision of the Hebrew Text of our Old Testament. See Burkitt in Cheyne IV, col. 5014.

101. The publication in 1810–1826, by the great Hebrew scholar Gesenius, of his monumental works on the Hebrew language,—

lexicon, grammar, history and thesaurus,—was both an evidence of this work and a chief help in its prosecution.

102. See Westcott and Hort *New Testament*, II, Introduction 72–80. See Tischendorf's fascinating account of the finding of the Sinaitic MS., in his book, *The Sinaitic Bible and Its Discovery*. Ladd, *Doctrine of Sacred Scripture*, gives an account of the MSS. sufficiently full for most. See also Articles on "Manuscripts," under their symbolic letters (Note 2) in Hastings.

103. Bible societies in America, dissatisfied with the imperfect state of the English texts they were reproducing, made emendations, now to secure exact conformity to the edition of 1611, again to improve upon it. These emended editions, however, in no considerable degree satisfied the demand for a thorough revision. For the growing consciousness of this need of revision, see the books, *An Essay for a New Translation of the Bible*, by Ross, London, 1702; *Reasons for Revising*, Cambridge, 1788; *Observations on the Expediency of Revising the Present English Version*, Symonds, 1789; *Bible Revision*, Slater, 1856; and *On the Authorized Version*, Trench. Also, for a later view, *The Revision of the English Version*, by Lightfoot, Trench and others, London, 1873.

104. For these facts, see Prefaces to the Old and New Testaments of the English Revision of 1881 and 1885, published with the Revised Bible.

105. The changes in the English Revision from the Authorized Version have been estimated at 36,000, counting every letter and punctuation mark. These things are not unimportant in so great a work; yet the impression of change may easily be greatly exaggerated through such a statement unexplained.

For antagonism to the Revision, see Burgon, *The Revision Revised*, and Prebendary Miller, in the Oxford Debate, on the textual work done for the Revised New Testament. See also a recent scholarly estimate, Burkitt in Cheyne IV, col. 4977.

106. The first words are Whiton's, Article, "The American Revision of the Bible," *Outlook*, LVIII, 418. The quotation from Jerome is found in his works, Epistle 28.

107. Other cases of evident or apparent interpolation, which

have been dropped, bracketed or placed in the margin in the Revised Version, are:

I Jno 3 16, Hereby know we (*the*) love (*of God*).
I Tim 3 16, (*God*) who was manifested.
Eph 3 9, . . . *by Jesus Christ.*

Mk 16 9-20, (The closing verses of the Gospel).
Jno 7 53–8 11, (The story of the Woman taken in Adultery).

Lk 22 43, 44, (The bloody sweat).
Jno 5 4, (The angel troubling the water).
Acts 8 37, And Philip said, If thou believest, etc.

All except the first two of the above passages are retained without mark or question in the Roman Catholic Version. This is typical.

108. Important corrections in translation have been made in conformity with what appears to be the true words that were written. A very few examples are:

CHALLONER-DOUAY	AUTHORIZED VERSION	REVISED VERSION
	Acts 26:28	
In a little thou persuadest me to become a Christian.	Almost thou persuadest me to be a Christian.	With but little persuasion thou wouldest fain make me a Christian.
	I *Tim* 6:10	
For the desire of money is the root of all evils.	For the love of money is the root of all evil.	For the love of money is a root of all kinds of evil.
	Gen 20:16	
And whithersoever thou shalt go: and remember thou wast taken.	and with all other: thus she was reproved.	and in respect of all thou art righted.
	Isa 63:19	
We are become as in the beginning when thou didst not rule over us, and when we were not called by thy name.	We are thine: thou never bearest rule over them; they were not called by thy name.	We are become as they over whom thou never barest rule, as they that were not called by thy name.

109. Gigot, the Roman Catholic scholar we have often and justly introduced as witness, while pointing out—what is no doubt true—that the Revised New Testament cannot be "considered as

a final translation," yet says: "It is not surprising to find that it has been steadily gaining ground among the scholars of the various denominations." Of the Revised Old Testament, he says: ". . . The Revisers did not avail themselves freely enough of all the critical work which has been going on during the last hundred years"; yet " . . . it cannot be denied that in most changes—especially as regards the interpretation of the prophetical and poetical books—the Revisers were particularly happy." *Introduction* 376–378.

110. Preface to English Revised Version of 1881, p. 6.

111. This should be sharply distinguished from an edition of the English Revised Version published in 1898, with merely those readings and renderings that were formerly published in the appendices, embodied in the text. For this edition the American Revision Committee were in no way responsible.

112. For facts on this and the following pages, see the Prefaces to the Old and New Testaments . . . newly edited by the American Revision Committee, 1901 A.D.

113. The American New Testament Company, with perhaps excessive conservatism, did not feel "at liberty to make new changes of moment" that had not been discussed with the English Company. Preface, iii.

114. Other examples of corrected passages are: Isa 30 32; 35 8; Hos 11 2; Mic 1 6; Acts 17 22.

If the Douay translators were living, they would observe that some of the passages in the Protestant versions of their day, which they cited as "heretical translations," are translated in the American Revision substantially as they desired. To this extent, the American Revision substantiates their complaint. These Catholic translators, in turn, themselves become witnesses to the scrupulous fidelity of the Revised Version. Instances are: Gen 4 7; 31 19; Matt 26 26; Mk 10 52; Jno 9 22.

Again, of five passages cited by Cardinal Wiseman (*Dublin Review*, April, 1837, II 489 ff.) in evidence of the need of a thorough revision of the Catholic versions, all are still rendered wrongly according to Cardinal Wiseman, in Gibbons's Edition of the Challoner-Douay Version; and all but one of those contained

in the American Revised Version are there rendered correctly, according to the same authority.

The passages are: Ps 50 14 (51 12); Zeph 3 18; Wisd 8 2; Jno 2 4; Heb 11 1.

115. See Preface to the Old Testament, Eng. Rev. Version, 3.

116. The translators of the Douay Bible, though not living, still bear witness to the fidelity of the American Revisers in respect of the titles of the New Testament books, although the Challoner-Douay, now circulated among the Catholics of America, has departed from their example in this matter. "We say not in the titles of the Gospels . . . Saint Matthew, Saint Mark, Saint Luke, because it is so neither in Greek nor Latin." See preface to the Douay Bible, 21 f.

117. See Preface to the American Edition of the New Testament, last paragraph.

118. Possibly it may help some readers to judge whether the closing words of the American Revisers' Preface, and of this essay, are well warranted or not, if we exhibit—not some exceptional part—but two or three short passages of average sort from the genuine Douay, the Challoner-Douay and the American Revised Versions:

DOUAY	CHALLONER-DOUAY	AMERICAN REVISED
	Ps 19:7, 8. (LXX 18:8, 9)	
The law of our Lord is immaculate, converting souls: the testimony of our Lord is faithful, giving wisdom to little ones. The justices of our Lord be right, making hearts joyful: the precept of our Lord lightsome, illuminating the eyes.	The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones. The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.	The law of Jehovah is perfect, restoring the soul: The testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes.
	Isa 47:1, 2	
Come down, sit in the dust, O virgin daughter of Babylon, sit on the ground, there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender. Take a mill and grind meal: make bare thy turpitude, discover the shoulder, uncover the thighs, pass the rivers.	Come down, sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender. Take a millstone and grind meal; uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.	Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground without a throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal: remove thy veil, strip off the train, uncover the leg, pass through the rivers.
	Acts 15:1, 2	
And certain coming down from Jewry taught the brethren: That, unless you be circumcised according to the manner of Moses, you cannot be saved. No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should go up, and certain others of the rest, to the Apostles and priests unto Jerusalem, upon this question.	And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question.	And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

DOUAY	CHALLONER-DOUAY	AMERICAN REVISED
	Rom 12:1	
I beseech you therefore brethren by the mercy of God, that you exhibit your bodies a living host, holy, pleasing God, your reasonable service.	I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.	I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.
	II Cor 5:2–5	
For in this also do we groan, desirous to be overclothed with our habitation that is from heaven: yet so if we be found clothed, not naked. For we also that are in this tabernacle, groan being burdened: because we would not be spoiled, but overclothed, that that which is mortal might be swallowed up of life. And he that maketh us to this same, is God, who hath given us the pledge of the Spirit.	For in this also we groan, desiring to be clothed upon with our habitation that is from heaven. Yet so that we be found clothed, not naked. For we also, who are in this tabernacle, do groan, being burthened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life. Now he that maketh us for this very thing is God, who hath given us the pledge of the Spirit.	For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.

THIRD ESSAY

1. References to and proofs of the facts here stated will be found under the chapters dealing more fully with these subjects.

2. Father Prendergast of the College of St. Francis Xavier.

3. II Macc 12 46; Ecclus 24 24, 26 3-16.

4. In the early days of the church the word "canon" was sometimes used to describe the 39 books of the Old Testament without and sometimes with the Apocrypha.

The testimony of the early church on the canon of Scripture is shown by (1) catalogues of books of the Bible, (2) decrees of Councils, and (3) statements of theologians.

The facts next stated are taken from Green *General Introduction to the Old Testament—The Canon* 157 f.:

I. Catalogues

For inclusion in Canon	A.D.	*Against inclusion in Canon*	A.D.
Council of Hippo	397	Melito, Bishop of Sardis	180
Council of Carthage	397	Origen	254
St. Augustine	400	Athanasius of Alexandria	350
Innocent I, Bishop of Rome	405	Cyril of Jerusalem	351
Gelasius	492	Epiphanius of Cyprus	350
		Amphilochius of Iconium	375
		Gregory Nazianzen	370
		Hilary of Poitiers	368
		Ruffin of Aquileia	400
		Jerome	382

[The above dates are intended to be only approximate.]

Green (167–174) points out that Augustine's influence overshadowed all others in the Councils of Hippo and Carthage, and these three catalogues are equivalent to one witness only. Passages in his writings prove beyond doubt that he ranked the Hebrew canon above the other books included in his catalogue. He and his Councils used the word "canon" in its wider sense.

Of the catalogues of Innocent and Gelasius, Westcott (*Bible in the Church* 175) says, "Both lists simply repeat the decision at Carthage, and determine the ecclesiastical canon, the books, that is, which might be publicly used in the Church Services."

On the Catholic point of view we quote Waterworth *Faith of Catholics* I. 325: "To give those catalogues in an isolated manner, as representing the opinions of those writers, would not only be an imperfect, it would be an incorrect, statement of their views." Library of St. Francis de Sales, III, *The Catholic Controversy* 116: "We must not think that the ancient Church and these most ancient doctors would have had the boldness to rank these books as canonical, if they had not had some direction by the tradition of the Apostles and their disciples, who could know in what rank the Master Himself held them."

II. Decrees of Councils

For inclusion in Canon	A.D.	*Against inclusion in Canon*	A.D.
Council of Trent	1546	Synod of Laodicea	363
Sanction of Patriarch of Jerusalem	1672	Confession of Faith of Greek Church	1631
Œcumenical Council of Vatican	1865	Orthodox Teaching of Metropolitan of Moscow	1836
		Authorized Russian Confession	1839

III. Statements by Theologians

Jerome, who translated the Vulgate, expressly states in his preface that the Apocrypha includes those writings which make a claim to be on a par with the canonical books to which they are not rightfully entitled and adds that whatever is additional to the Hebrew canon (which excluded it) is to be placed in the Apocrypha. Green 160.

On this *The Catholic Controversy* III. 101 says: "As for St. Jerome whom you allege, this is not to the purpose, since in his time the Church had not yet come to the resolution which she has come to since as to placing of these books in the canon except

that of Judith." The fact that they are in the Vulgate is the basis of the contention for making these books canonical.

Cardinal Ximenes in the preface to the Complutensian Polyglot dedicated to Pope Leo X declares against the Apocrypha.

Cardinal Capellan in his preface to a Commentary on the historical books of the Old Testament, says (Green 177 f.): "The whole Latin Church is very greatly indebted to Saint Jerome for distinguishing the canonical from the noncanonical books, since he has freed us from the reproach of the Hebrews that we frame for ourselves books or parts of books of the old canon which they lack entirely." These books "do not belong to the rule for confirming those things which are of faith; yet they can be called canonical, that is, belonging to the rule for the edification of believers. With this distinction what is said by Augustine and written by the Council of Carthage can be rightly apprehended."

The arguments in favor of the Apocrypha are:

1. Its inclusion in some early versions (the Septuagint and others); but Green (128) considers that these books were not in the early editions, but were gradually attached as a supplement, as in Protestant Bibles.

2. That it was read in churches. This is done in Protestant churches also. It is the meaning and intention with which it is done which is the essential feature. This is pointed out by Jerome. Green 183 f.

3. That it is quoted by the Fathers. Green (185–190) proves that the quotations are not made so as to show they are from inspired words—that though the formula "It is written" is used for introducing quotations from the canon and the Apocrypha, they are so used by Origen, Jerome and others who did not admit the Apocrypha into the canon, and that the use of the word "Scripture" or "Prophet" was in like manner applied to both.

In his *Introductio in Sacram Scripturam*, iii, § 18, pp. 49 f., Lamy argues in favor of the Apocrypha on the ground of quotation by our Lord and His Apostles of the Septuagint, which contains the Apocrypha. He maintains that the New Testament, writers in referring to the witness of the Old Testament seek the

sense and not the words, and that many passages so agree with the Apocrypha that it can scarcely be doubted that they referred to those passages, the mere difference in words not being an obstacle. For this purpose he compares:

Tob 4 16 with Matt 7 12.

II Macc 6 19 with Heb 11 35.

Wisd 13 with Rom 1 17-31.

Wisd 7 26 with Heb 1 3.

Ecclus 24 29 with Jno 6 35.

Ecclus 35 11 with II Cor 9 7.

5. Published in *Acta et Decreta Concilii Plenarii Baltimorensis Tertii,* 1884.

6. Ezr 4 8-6 18; 7 2-26; Dan 2 4-7 28; Jer 10 11. Maclear *Helps to the Study of the Bible* 6.

As to the use made of the verse in Jeremiah see Cook *Commentary* V. 391–392.

7. For particulars as to language, see Maclear *Helps* 7. The Bibliography gives full particulars of all manuscripts, versions, and quotations with extracts from standard authors as to their purport. References are there given for all facts, and it is unnecessary to repeat them.

8. The facts as to the Hebrew alphabet will be found in Smyth *The Old Documents and the New Bible* 7 f.

9. For particulars of the work of the Massoretes see Green *General Introduction to the Old Testament—The Text* 142 f., Kirkpatrick *The Divine Library of the Old Testament* 73 f.

10. See Bibliography for list of books forming the authority for statements made in this chapter.

11. Particulars as to the Vulgate and the sources on which Jerome founded his work will be found in the Bibliography.

12. "For more than a thousand years it (the Vulgate) was the parent of every version of the Scriptures in Western Europe." Smyth *Old Documents* 171.

13. The facts and quotations as to the editions of the Vulgate are from Scrivener *Introduction to the Criticism of the New Testament* II. 65.

14. The Vatican decree will be found in the printed reports of

the Council and is in the following words: "Veteris et Novi Testamenti libri integri cum omnibus suis partibus prout in ejusdem Concilii decreta recensentur, et in veteri vulgata Latina editione habentur, pro sacris et canonicis suscipiendi sunt. Eos vero Ecclesia pro sacris et canonicis habet non ideo quod sola humana industria concinnati, sua deinde auctoritate sunt approbati, nec ideo dumtaxat, quod revelationem sine errore contineant, sed propterea quod Spiritu Sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiæ traditi sint." (*Translation.*) "The complete books of the Old and New Testaments with all their parts, as they are received in the decrees of the same Council (Trent) and contained in the Old Latin Vulgate edition, must be received as sacred and canonical. The Church moreover holds these books as sacred and canonical not only because collected by man's industry, since they have been approved by its authority, nor for the reason only that they contain revelation without error, but because, by the inspiration of the Holy Spirit, the collections have God as their author, and as such the Churches have handed them down."

15. The decree of the Second Council of Baltimore will be found in *Acta et Decreta Concilii Plenarii Baltimorensis Secundi*, 1866. The words of the decree Titulus I, par. 16, of which a translation is given in the Essay are: "Nonnisi exprobatis versionibus atque editionibus verbi Dei pabulum incorruptum illis desumere. Statuimus igitur ut Duacensis versio, quæ in omnibus ecclesiis quarum fideles Anglice loquuntur recepta, et a predecessoribus nostris fidelium merito proposita est, omnino retineatur. Curabunt autem episcopi ut, jus ita exemplar probatissimum ab ipsis designandum, omnes tum novi tum veteris Testamenti Duacensis versionis editiones in posterum emendatissime fiant, cum adnotationibus quæ ex sanctis Ecclesiæ Patribus vel doctis catholicisque viris tantum desumptæ sint."

16. *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, 1884. The statement as to an authorized version is as follows:

No. VII. "In eadem congregatione privata, quidam e Patribus Concilii sumnopere exoptavit ut habeatur authentica, quœque omnium votis respondeat, Anglica Scripturæ Sacræ

Versio. Responsum est ei, hoc in Concilio Plenario superiori prepositum fuisse, diuque de ejus mode versione deliberasse Patres, sed nihil effectum fuisse. Rejecta tamen fuit a Patribus, agentibus viginti et octo, negantibus octo supra triginta." (*Translation.*) "In the same private congregation, one of the Fathers of the Council urgently wished that an English Version of the Holy Scriptures should be considered authentic which would be agreeable to the opinions of all. Answer was made to this, that it had been placed before the former Plenary Council, and the Fathers had discussed a version of this character at length, but nothing had been done. The suggestion was however rejected by the Fathers 28 for and 38 against it."

Titulus I, No. 167 deals with the use of the Vulgate in discussion. "In exegesi Biblica pro textu explicando adhibeatur versio Vulgata latina, ut illa clericus omnino familiaris evadet, quam Conc. Trident. in publicis lecturibus, disputationibus et prœdicationibus pro authentica habendum esse statuit et declaravit." (*Translation.*) "In Biblical discussion for explaining the text the Vulgate Latin Version should be adhered to, as that is altogether familiar to the clergy and is that which the Council of Trent has ordained and declared should be used by authority in public reading, in arguments and proclamations."

17. Mombert *English Versions of the Bible* 293. For the other facts and quotations as to the translators, see Mombert 293 f.; also Moulton *History of the English Bible* 182 f.; Newman *Tracts Theological and Ecclesiastical*, Vol. III, No. 7 "History of the Text of the Rheims and Douay Version of Scripture."

18. The approbations (copied from the original edition in the General Theological Seminary, New York) are as follows: "*Approbatio*: Nos infra scripti, in alma Duacensi universitate Sacræ Theologiæ Doctores et Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diversi ejus nationis eruditissimi Theologi non solum fidelem, sed propter diversa quæ ei sunt adjuncta, valde utilem fidei Catholicæ propagandæ ac tuendæ, et bonis moribus promovendis, sunt testati, quorum testimonia ipsorum syngraphis munita vidimus; cujus item Translationis et Annotationum auctores nobis de fidei integritate et

eruditionis præstantia probe sunt noti; his rebus adducti et nixi fructuose evulgari posse censuimus Duaci 8 Novembris 1609.

"Professors at Douay.

"Guielmus Estius, Sacræ Theologiæ Doctor,

"Bartholomæus Petrus, Sacræ Theologiæ Doctor,

"Georgius Colveneruis, Sacræ Theologiæ Doctor."

(*Translation.*) "We whose names are written below, Doctors and Professors in the University of Sacred Theology at Douay, are of opinion that this English Translation of the Old Testament which three several most learned Theologians of that nation have borne witness to, not only as faithful, but on account of the special properties which belong to it, exceedingly useful for propagating and preserving the Catholic Faith, and for the increase of good morals, should be advantageously published, whose testimony we have seen proved by their signatures, of which translation and Annotations moreover the authors are known to us by the integrity of their faith and the eminence of their learning."

The Censure and Approbation of the New Testament. "Cum hujus versionis ac œditionis authores nobis de fide et eruditione sint probe cogniti, aliique S. Theologiæ et linguæ Anglicanæ peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholice Ecclesie doctrinæ et pietate consentaneum vel quod ullo modo potestate ac pace ciuli repugnet sed omnia potius veram fidem, Reip. bonum, vitæque ac morum probitatem provo mere; ex ipsorium fide censemus esta utiliter excudi et publicari posse. [no date.]

"Petrus Remigus, [Vicar-General of Abp. of Rheims].

"Hubertus Morus, [Professor of Theology at Rheims].

"Johannes Le Besque, [Professor of Theology at Rheims].

"Guielmus Balbus, [Professor of Theology at Rheims]."

(*Translation.*) "Since the authors of this version and edition are favorably known to us on account of their faith and learning, and others of the Sacred College and of the English language have borne witness to them as most accomplished men, nothing is found in this work which is not consistent with the doctrine and pious belief of the Catholic Church, or which is opposed in any

way to the civil power and peace, but promotes rather the true faith, the good of the State and probity of life and morals, we consider that it has been usefully composed and might be published."

19. Bishop Troy's approbation of MacMahon's version is as follows: "By our authority we approve the new English edition of the Holy Bible . . . which has by our order been carefully collated by the Rev. Bernard MacMahon with the Clementine Vulgate, also with the Douay Old Testament of 1609, and the Rheims New Testament of 1582, and with the London Old and New Testaments of 1752, approved English versions." Newman *Tracts* 429.

The details of all editions are given in the Bibliography.

20. It can be affirmed and proved that there is no published copy of the whole Bible in English prior to Wyclif. Mombert *English Versions* 28.

21. For examination of the authorship of Wyclif's version see Forshall and Madden Preface to Wyclif's Bible and Mombert *English Versions* 69.

22. Convocation in 1408 ordered that no one read any book of Wyclif's until the translation had been approved by the ordinary on pain of excommunication. Westcott-Wright *General View of the History of the Bible* 22 f.

23. The quotation from Foxe will be found in *Acts and Monuments* IV. 217, as quoted by Westcott *General View* 26.

24. See list of Hebrew Bibles in Bibliography.

25. Wolsey founded in 1519 a chair of Greek. Westcott *General View* 165.

The following grammars and lexicons are mentioned by Westcott 166: Grammar of Lascaris (Milan, 1476); Grammar of Clenardus (Louvain, 1530); Lexicon of Craston (1480). [Republished by Aldus (1497).]; Lexicon of Guarino.

26. The sermon was preached by the Vicar of Croydon. See Foxe *Acts and Monuments* I. 927.

27. For list of Bibles in European languages, see Bibliography.

28. For particulars of Tyndale's Imprisonment, trial and martyrdom, see his life by Demaus, xiii.

29. The quotation is from Westcott *General View* 64.

30. "Coverdale wherever he worked was encouraged, if not employed, by Cromwell in the translation of the Bible and it would seem from a letter without date (assigned to 1527 or 1532) that Sir Thomas More was aware of his occupation." Mombert *English Versions* 150. Westcott *General View* 70, agrees with this. For facts as to Coverdale's life see Mombert 159, 161.

31. Letter from Cranmer to Cromwell quoted by Westcott *General View* 92.

32. Westcott *General View* 271.

33. Particulars from Mombert *English Versions* 201, 210, 220, and quotation 203.

34. For further particulars of the history of the Bible during the reign of Henry VIII and his successors and of the Genevan Bible see Moulton *History* 150–168; Mombert *English Versions* 233–265; Westcott *General View* 120–121.

35. The helps at the command of the Genevan Revisers as given by Mombert *English Versions* 249, were, in addition to the Hebrew, Greek and Latin Bibles mentioned in the Bibliography, and published previous to 1557, Pellican's Hebrew Grammar, 1503; Reuchlin's Dictionary, 1506; Münster's Grammar, 1525.

36. See Mombert *English Versions* 265 as to the circulation of the Great Bible and the Genevan Bible and 275 as to editions.

37. The second edition was taken as the basis of the Authorized Version. Westcott *General View* 316.

38. The following quotation from Mombert *English Versions* 362 f. gives some particulars of the various editions: "Not less than 50 had been issued before 1640 by Barker (Printer to the King's Most Excellent Majesty) and his successors. The edition of 1613 contains 412 variations. That of 1616 may be regarded as the first revision, that of 1629 and 1638 are the first Cambridge editions revised and a number of their errata have been transmitted to modern times. . . . That of 1660 by Hills and Field introduced additional notes improved upon in John Hayes, Cambridge, 1677. 1701 brought the dates and index by Bishop Lloyd. 1762 is the famous edition of Dr. Paris."

39. Critical apparatus (in addition to those mentioned for the Genevan Bible) at disposal of Compilers of Authorized Version: (1) The Latin translations mentioned in the Bibliography. (2) The French, Italian and Spanish editions, mentioned in the Bibliography. [These are doubtless what the Revisers refer to when they speak of their pains in consulting Spanish, French and Italian translations. Westcott *General View* 355, 356.] (3) Buxtorf's Lexicon, 1607, Hebrew Grammar, 1609. Mombert *English Versions* 387.

"They had the bare Hebrew text without more light shed on it by the ancient versions except that derived from such editions of the Septuagint and the Vulgate, as were then circulating, the Sixtine edition of 1587, being the latest of the former and the Sixtine (1590) and Clementine (1592–1593) editions the latest of the latter version. The Chaldee Paraphrase of Onkelos (1482–1546, 1590) was also available to them, but the Samaritan Pentateuch, the Syriac and Arabic versions and the fragmentary Ethiopic and Persian translations were unknown to them. For the Greek text of the New Testament they had the various editions of Beza from 1560 to 1598 and the fifth edition of Beza 1598, is probably what they used, as well as the 3rd edition of Stephanus 1550–1551, they likewise consulted the Complutensian Polyglot 1514, the different editions of Erasmus 1516–1535, Aldus 1518, Colinæus 1534, Planten 1572, the Vulgate and Beza's Latin version of 1556.

"The common statement is that the Greek text of the Authorized Version of 1611 agrees in 81 places with Beza against Stephanus, in about 21 with Stephanus against Beza, and that in 29 places the translators followed the Complutensian, Erasmus or the Vulgate." Mombert 387, 388.

For critical apparatus for Revision in 1870 see Bibliography. Also the references given above.

40. Mombert *English Versions* 69.

41. The exact wording of the texts referred to and of others which owe their origin to Wyclif is as follows. [Modern spelling is adopted in this and similar quotations.]

WYCLIF	AMERICAN REVISED VERSION
Matt 7 14	
Strait is the gate and narrow the way.	Narrow is the gate and straitened the way.
Matt 16 22	
Far be it from thee Lord.	Be it far from thee Lord.
Jno 3 3	
If a man shall be born again.	Except one be born anew.
Rom 12 1	
A living sacrifice.	A living sacrifice.
I Cor 2 10	
The deep things of God.	The deep things of God.
I Cor 10 16	
The cup of blessing which we bless.	The cup of blessing which we bless.
Jas 1 5	
And if any of you needeth wisdom, ask he of God which giveth to all men largely and upbraideth not and it shall be given him.	But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not.

42. The extracts are from the following authors quoted in the order named: Marsh, *Lectures in English Language*, 1st Series, 627; Westcott *General View* 210, 211; Froude *History of England* III. 84.

43. Westcott *General View* 210. Mombert *English Versions* 115 f. gives a careful argument on Tyndale's knowledge of Hebrew, and proves his case by a collation of Luther and Tyndale in Deut 6 6-9, and states that "the rendering of these four verses proves an independent knowledge of Hebrew, Greek, Latin, German and English." He gives specific instances to prove

this and gives the following list of helps available to Tyndale: The Hebrew Bible (Soncino, 1488, Brescia, 1494); Bomberg's Bible published in 1518; Rabbinical Bible published in 1519 and 1525; Pellican's Hebrew Grammar, 1503; Reuchlin's Dictionary in 1506; Münster's Grammar, 1525; Complutensian Polyglot with a Hebrew Grammar and Lectionary, 1517–1520.

44. Westcott *General View* 174 says "the translation of the New Testament itself is the complete proof of its own independence. It is impossible to read through a single chapter without gaining the assurance that Tyndale rendered the Greek text directly while he consulted the Vulgate, the Latin translation of Erasmus, and the German of Luther."

In Eph 4

	VULGATE	TYNDALE	DOUAY	AM. R. V.
Ver. 2.	cum patientia supportantes.	in long suffering forbearing one another.	with patience supporting one another.	with long suffering forbearing one another.
Ver. 4.	sicut.	even as.	as.	even as.
Ver. 8.	dedit.	*and* hath given.	he gave.	and gave.
Ver. 17.	sicut et.	as *other* Gentiles.	as also the Gentiles.	As the Gentiles also.
Ver. 27.	diabolo.	backbiter.	devil.	devil.
Ver. 29.	sermo malus.	filthy communication.	evil speech.	corrupt speech.

The following passages are instances of renderings suggested to Tyndale by the Vulgate and their correspondence with the Douay Version :

Matt 4:5

VULGATE	TYNDALE	DOUAY	AM. R. V.
pinnaculum templi.	pinnacle of the temple.	pinnacle of the temple.	pinnacle of the temple.

Mk 12:44

omnes enim ex eo quod abundabat illis, miserunt.	they all put in of their superfluity.	for all they did cast in of their abundance.	for they all did cast in of their superfluity.

Lk 11:13

VULGATE	TYNDALE	DOUAY	AM. R. V.
quanto magis Pater vester de coelo dabit spiritum bonum.	how much more shall your Father celestial give a good spirit.	how much more will your Father from heaven give the good Spirit to them that ask him.	how much more shall your heavenly Father give the Holy Spirit to them that ask him.

Lk 12:20

hac nocte animam tuam repetunt a te.	this night will they fetch away thy soul from thee.	this night do they require thy soul of thee.	this night is thy soul required of thee.

Jno 14:2

In domo Patris mei mansiones multæ sunt.	In my Father's house are many mansions.	In my Father's house there are many mansions.	In my Father's house are many mansions.

Heb 12:1

Curramus ad propositum nobis certamen.	let us run unto the battle that is set before us.	let us run to the fight proposed to us.	let us run the race that is set before us.

I Pet 2:1

Deponentes igitur omnem malitiam et omnem dolum et simulationes et invidias et omnes detractiones.	Wherefore lay aside all maliciousness and all guile and dissimulation and envy and all backbiting.	Wherefore laying away all malice and all guile, and dissimulations and envies, and all detractions.	Putting away therefore all wickedness, and all guile and hypocrisies and envies and all evil speaking.

Rev 14:1

scriptum in frontibus suis.	written in their foreheads.	written on their foreheads.	written on their forehead.

45. The following passages show Tyndale's independence of the Vulgate. In them he follows the Greek and rejects the Vulgate.

	VULGATE	TYNDALE	DOUAY	AMER. R. V.
Matt 6:1.	justitiam.	alms.	justice.	righteousness.
6:11.	supersubstantialem.	our daily bread.	supersubstantial bread.	our daily bread.
Lk 2:14.	hominibus bonæ voluntatis.	and unto men rejoicing.	to men of good will.	among men in whom he is well pleased.
2:18.	et de his.	wondered at these things.	wondered, and at these things.	wondered at the things.
17:36.	duo in agro: unus assumetur: et alter relinquetur.	(omitted.)	(ver. 35) two men shall be in the field: the one shall be taken, and the other left.	(ver. 34) there shall be two men in one bed; the one shall be taken and the other shall be left.
23:39.	latronibus.	malefactors.	robbers.	malefactors.
Eph 5:32.	sacramentum.	secrete.	sacrament.	mystery.

46. Luther's influence is seen in the following passages:

	LUTHER	DOUAY	AMER. R. V.
Matt 1:1.	This is the book.	The book.	The book.
2:18.	on the hills was a voice heard.	A voice in Rama was heard.	A voice was heard in Rama.
Jno 19:17.	the place of dead men's skulls.	Golgotha.	The place of a skull, which is called in Hebrew Golgotha.
Acts 28:2.	the people of the country.	barbarians.	barbarians.
Rom 1:14.	to the Greeks and them which are no Greeks.	to the Greeks and to the barbarians.	to Greeks and to barbarians.
2:5.	hard heart that cannot repent.	thy hardness and impenitent heart.	thy hardness and impenitent heart.
11:13.	I will magnify mine office.	I will honour my ministry.	I glorify my ministry.
I Cor 1:25.	godly foolishness.	the foolishness of God.	the foolishness of God.
2:14.	the natural man.	the sensual man.	the natural man.
Eph 3:15.	which is father over all which is called father in heaven and in earth.	of whom all paternity in heaven and earth is named.	from whom every family in heaven and in earth is named.
Col 3:16.	and spiritual songs which have favour with them.	and spiritual canticles singing in grace in your hearts to God.	with spiritual songs singing with grace in your hearts to God.
I Tim 1:7.	doctors in the Scripture.	teachers of the law.	teachers of the law.
Rev 22:14.	their power may be in the tree of life.	that they may have a right to the tree of life.	that they may have the right to come to the tree of life.

47. In I John, the American Revised Version returns to Tyndale's reading in the following passages:

	TYNDALE	AUTHORIZED VERSION	REVISED VERSION
3:16.	love.	love of God.	love.
3:17.	compassion.	bowels of compassion.	compassion.
3:24.	gave.	hath given.	gave.

and in the following passages come near to Tyndale:

2:20.	ointment.	unction.	anointing.

and in the Epistle to the Ephesians in the following:

1:11.	were made heirs.	have obtained an inheritance.	were made an heritage.
2:13.	a while ago.	sometimes.	once.
4:30.	by whom ye are sealed.	whereby ye are sealed.	in whom ye were sealed.
4:8.	once.	sometimes.	once.

Library
Muskingum College
New Concord, Ohio
Book No

48. Westcott *General View* 212, and Mombert *English Versions* 163, both agree that Coverdale's cannot be called an independent translation. These words omitted by Tyndale are given by Westcott 220.

49. Westcott *General View* 217, 220. Mombert *English Versions* 164–167 has collated Mal 4, as translated by Coverdale, with Luther, the Zurich, the Worms edition of Peter Schafer (1528) and the Combination Bible of Wolff Köpphl, with the result that there is hardly a word that cannot be referred to one or more of them. Collations by other authors show that Coverdale "set great store by many translations, deeming them highly advantageous and carrying his eclecticism into his own translation." Mombert 168. He "availed himself freely of the work of Tyndale as far as it was published," *i.e.*, the Pentateuch and the book of Jonah at the date of the 1st edition.

50. Mombert *English Versions* 184.

51. "The Great Bible is a revision of Tyndale, Matthew and Coverdale by the original with the help of Luther's version, the Zurich version, as well as the Latin translation of Sanctes Pagninus (1528), and Sebastian Munster (1534–1535) in the Old Testament and the Latin Version of Erasmus in the New; the text of the Great Bible of 1539 may be described with sufficient accuracy as a revision of Matthew, that is of Tyndale, Rogers and Coverdale by Coverdale himself." Mombert *English Versions* 209.

"It is unquestionably inferior to Matthew's Bible as to translation." Mombert 222, 223. See also Westcott *General View* 300, 301.

52. American Revised Version, Preface to the New Testament.

53. The statement as to the "Massoretic Text" is made in the English Revised Version, Preface to the Old Testament.

54. The Douay Version agrees with the Revised Version in this use of the personal pronoun.

55. English Revised Version, Preface to the New Testament.

56. The passage in Matt 6 13 is not found in Codex Sinaiticus, Codex Vaticanus, Codex Bezæ, four Cursive MSS., the Vulgate, the Old Latin, nor the Memphitic Version. It is not

noticed in expositions on the Lord's Prayer by Origen 254 A.D., Tertullian 200 A.D., nor Cyprian 248 A.D.

It is found in some MSS. (in red ink or in the margin, to distinguish it from the text), in Codex Rossanensis, the Ethiopic Version, the Armenian Version, the Gothic Version, the Syriac Version, and is given by Chrysostom, 397 A.D.

The details as to the New Testament Revision are based on criticisms by Mombert *English Versions* 462 f.

57. I Tim 3 16, in the Authorized Version reads: "And without controversy, great is the mystery of godliness: God was manifest in the flesh." The Revised Version reads: "He who was manifested in the flesh," and gives this note: "The word 'God' in place of 'He who' rests on no sufficient ancient evidence. Some ancient authorities read 'which.'"

The Douay Version adopts the latter reading, "which was manifested in the flesh." The words "He who" are found in Codex Sinaiticus, Codex Ephremis, Memphitic and Thebaic Versions. The word "God" is found in Codex Alexandrinus.

Some of the alterations required by change of reading in the Greek text are:

	Authorized Version	Revised Version	Douay Version
Matt 5:22.	—whosoever is angry with his brother without a cause.	—whosoever is angry with his brother. Note.—Many ancient authorities insert without cause.	—whosoever is angry with his brother.
19:17.	Why callest thou me good? there is none good but one, that is, God.	Why askest thou me concerning that which is good? One there is who is good. Note.—Some ancient authorities read: Why callest thou me good? None is good save one, even God.	Why askest thou me concerning good? one is good, God.
II Pet 3:2.	That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour.	That ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles.	That you may be mindful of those words which I told you before from the holy prophets and of your Apostles, of the precepts of the Lord and Saviour.
Rev 22:14.	Blessed are they that do his commandments.	Blessed are they that wash their robes.	Blessed are they that wash their robes in the Blood of the Lamb.

58. Statement of words and phrases used in the original Douay Bible for the reasons given in the Preface thereto and explained in the body of the Essay, and the extent to which they agree with the Authorized and Revised Versions.

I. Words and phrases mentioned in the Preface itself:

	The Original Douay Bible	The Modern Douay Bible	The Authorized Version	The Revised Version
Rev 19:1.	Alleluia.	Alleluia.	Alleluia.	Hallelujah.
Matt 21:9.	Hosanna.	Hosanna.	Hosanna.	Hosanna.
5:22.	Raca.	Raca.	Raca.	Raca.
Jdg 19:22.	sons of Belial.	sons of Belial.	sons of Belial.	base fellows.
Matt 23:5.	phylacteries.	phylacteries.	phylacteries.	phylacteries.
Phil 3:2.	concision.	concision.	concision.	concision.
3:3.	circumcision.	circumcision.	circumcision.	circumcision.
4:10.	reflorished.	flourished again.	flourished again.	revived.
Heb 9:28.	exhaust.	exhaust.	bear.	bear.

	The Original Douay Bible	The Modern Douay Bible	The Authorized Version	The Revised Version
Lk 24:47.	penance.	penance.	repentance.	repentance.
Matt 26:27.	chalice.	chalice.	cup.	cup.
Heb 4:14.	priest.	priest.	priest.	priest.
I Tim 3:8.	deacon.	deacon.	deacon.	deacon.
Col 2:8.	tradition.	tradition.	tradition.	tradition.
I Cor 9:13.	altar.	altar.	altar.	altar.

One reference only is given to each word, but other passages where the words are used will show similar results.

II. Words and phrases given in the table at the end of the Douay Bible.

(*a*) Words, etc., altered in the modern Douay and corresponding exactly with the Revised Version:

	The Original Douay Version	The Modern Douay Version	The Revised Version
Jas 1:14.	abstracted.	tempted.	tempted.
Matt 24:27.	advent.	coming.	coming.
Mk 5:22.	archisynagogue.	rulers of the synagogue.	rulers of the synagogue.
Gal 5:21.	commersations.	revellings.	revellings.
Rom 8:18.	condigne.	worthy.	worthy.
Eph 4:30.	contristate.	grieve.	grieve.
Rom 8:28.	cooperate.	work together.	work together.
I Tim 6:20.	the depositum.	that which is committed to.	that which is committed to.
Rev 1:10.	the dominical day.	the Lord's Day.	the Lord's Day.
Lk 2:10.	evangeilze.	bring you good tidings.	bring you good tidings.
Phil 2:7.	exanited himself.	emptied himself.	emptied himself.
passim.	gratis.	freely.	freely.
I Cor 10:18.	hostes.	sacrifices.	sacrifices.
Acts 9:21.	invocated.	called upon.	called upon.
Eph 3:11.	prefinition of worlds.	the eternal purpose.	the eternal purpose.
Rom 2:26, 27.	prepuce.	uncircumcision.	uncircumcision.
Acts 2:23.	prescience.	foreknowledge.	foreknowledge.
Rom 2:25.	prevaricator.	transgressor.	transgressor.
II Tim 1:6.	resuscitate.	stir up.	stir up.
Eph 1:9.	sacrament of his will.	mystery of his will.	mystery of his will.
Heb 9:3.	Sanctum Sanctorum.	Holy of Holies.	Holy of Holies.
I Pet 2:5.	superedified.	built up.	built up.

Number of words in this schedule, 22; number of words in next schedule, 7—making the 29 words mentioned in Essay.

(*b*) Words, etc., in the original Douay retained in the modern Douay and in the Revised Version:

	The Original and Modern Douay Version	The Revised Version
Gal 4:24.	allegory.	allegory.
Rom 9:3.	anathema.	anathema.
Matt 19:12	eunuchs.	eunuchs.
Acts 27:14	Euro-aquilo.	Euro-aquilo.
Matt 14:1.	Tetrarch.	Tetrarch.
Col 1:16.	Thrones.	Thrones.
Acts 2:1	Pentecost.	Pentecost.

(*c*) Eight words, etc., altered in the modern Douay to agree in sense with the Revised Version, and put in modern language:

	The Original Douay Version	The Modern Douay Version	The Revised Version
Gal 6:6.	catechized, catechizeth.	instructed, instructeth.	taught, teacheth.
Lk 21:5.	donanes.	gifts.	offerings.
Gal 5:4.	evacuated from Christ.	made void of Christ.	severed from Christ.
Heb 2:17.	repropitiate the sins.	might be a propitiation for the sins.	make propitiation for the sins.
4:9.	a sabbatisme for the people of God.	a day of rest for the people of God.	a sabbath rest for the people of God.
Phlm 6:6.	agnition.	acknowledgment.	knowledge.
Lk 1:19.	I am Gabriel that *assist* before God.	I am Gabriel who stand before God.	I am Gabriel that stand in the presence of God.
II Tim 4:6.	resolution.	dissolution.	departure.

(*d*) Eighteen words, etc., in the original Douay Version retained in the modern Douay Version with the renderings in the Revised Version. The meaning of these words when given

in the Table at the end of, or in foot-notes in, the Douay Version is also given in the words of that Table.

	The Original and Modern Douay Version	The Meaning of the Words in the first Column as Given in the Table or in Footnotes in the Douay Version	The Revised Version
Eph 1:14.	acquisition.	getting, purchasing.	possession.
II Cor 2:17.	adulterating.	corrupting.	corrupting.
Jno 8:34.	Amen.		Verily.
Lk 9:51.	assumption.	Christ's departure out of this world by His death and Ascension while the days of His assumption were accomplishing.	that He should be received up.
Matt 26:17.	Azymes.	unleavened bread.	unleavened bread.
Lk 3:14.	calumniate.	By this word is signified violent oppression by word or deed.	accuse wrongfully.
Rev 13:17.	character.	a mark or stamp.	mark.
Matt 27:6.	corbana.	a place about the Temple which received the people's gifts or offerings.	Treasury.
17:25.	didrachms.	pieces of money which they paid for tribute.	half shekel.
Heb 10:8.	holocausts.	a kind of sacrifice where all was burnt in the honour of God.	whole burnt-offerings.
I Cor 10:13.	issue.	good event.	way of escape.
Rom 4:13.	justice.	taken in the New Testament not as it is contrary to wrong or injury, but for that quality whereof a man is just or justified.	righteousness.
I Tim 3:6.	neophyte.	He that was lately christened or newly planted in the mystical body of Christ.	novice.

	The Original and Modern Douay Version	The Meaning of the Words in the first Column as Given in the Table or in Footnotes in the Douay Version	The Revised Version
Jno 14:16.	Paraclete.	By interpretation is either a Comforter or an advocate and therefore to translate it by any one of them only is perhaps to abridge the sense of this place.	Comforter.
Mk 15:42.	Parascue.	the Jews Sabbath Eve.	Preparation.
Lk 22:1.	Pasche.	Easter and the Paschal Lamb.	Passover.
Matt 12:4.	loaves of proposition.	so-called because they were proposed and set upon the table in the temple of God.	show bread.
Acts 7:4.	victories.	sacrifices.	slain beasts.

59. Nine passages quoted by Ward (*Errata of the Protestant Bible* 18–66) are as follows:

Reference to Passage	Alteration in Revised Version which Removes Objection
Prov 9:5.	The use of the word "ye."
I Cor 11:27.	The use of the word "or" for "and."
Acts 20:28.	"Bishops" for "overseers."
I Cor 9:5.	Quoted as opposing the celibacy of the priest, but the passage from Hebrews being now exactly what Ward wants, the argument falls.
Phil 4:3.	
Heb 13:4.	
Heb 5:7.	"having been heard for his godly fear" for "was heard in that he feared."
Heb 10:29.	"judged" for "thought."
Col 1:23.	Omission of the word "and."

60. Passages altered in the modern Douay to agree with Revised Version on the points objected to by Ward *Errata*, 18 f: Matt 1 25; II Pet 1 15; Rom 8 18; Heb 2 9; Matt 19 11; Rom 4 3; I Pet 1 25; Jas 4 6.

61. Passages in which the Douay and Revised Versions agree: Jas 5 16; Heb 10 22; Lk 18 42; Rom 5 6, "we were weak"; I Cor 9 13 and I Cor 10 18 (use of word "altar"); I Cor 10 20 and Heb 13 16 (use of word "sacrifice"); and I Pet 2 5.

62. The passages referred to are as follows:

Agreeing Exactly with the Revised Version	Altered in Douay Version so as to be made Intelligible
Quoted by Westcott *General View* 331.	
Mk 5:35.	Ps 19:9. Rom 6:13, 8:18. Heb 13:16
Quoted by Mombert *English Versions* 303 f.	
Lk 22:18. Jno 6:45, 7:2 Acts 23:14. Rom 1:30, 2:25. Gal 5:21. Eph 2:6, 4:30. Heb 3:13, 9:3. III Jno 9. Rev 1:10, 21:6, 22:2, 22:14.	Matt 27:62. Mk 15:46. Lk 22:7, 12. Jno 2:4. Acts 1:2. Eph 3:6. Phil 3:10. II Th 3:8. I Tim 3:6, 5:6. II Tim 1:14, 4:4. Phlm 6. Heb 2:17, 3:15, 4:10, 9:23, 10:16, 12:2. Jas 1:17, 3:4. I Pet 1:14, 4:12. II Pet 2:13. Jude 4: 19. Rev 1:15, 10:7.
Quoted by Hoare *The Evolution of the English Bible* 209 f.	
Phil 2:7.	Ps 23:5. Isa 13:22.

63. The collated passages are those referred to in different parts of the Essay and other passages collated by the author.

64. Westcott *General View* 352, 353, gives certain passages in Romans as common to the original Douay and Authorized Versions alone and adds "it is impossible that the coincidences have been accidental."

We give here such of these passages as are identical in the modern Douay and the Revised Version as deriving their origin from the original Douay. Any differences that exist are noted.

1 10. if by any means.

13. I would not have you ignorant.

23. changed the glory of the incorruptible God.

2 5. revelation of the righteous judgment of God.

The Douay Version has "just" instead of "righteous."

10. glory, honour and peace to every man that worketh good.

Douay, "one" for "man."

13. for not the hearers of the law are just before God.

15. the work of the law written in their hearts.

3 7. why am I also still judged as a sinner.

Douay, "yet" for "still."

5 3. And not only so but we also rejoice in our tribulations.

Douay, "glory" instead of "rejoice."

10 10. With the mouth confession is made unto salvation.

12 16. Be not wise in your own conceits.

13 8. Owe no man anything.

14 9. For to this end Christ died.

Ten words identical in the Douay and Authorized Versions stated by Westcott 334 as owing their origin to the original Douay Version.

Rom 1 1. separated.

32. consent.

2 5. impenitent.

18. approvest.

3 25. propitiation

4 4. grace.

5 8. commendeth.

8 18. revealed.
19. expectation.
15 26. contribution.

65. The following passages from I John are identical (except where otherwise noted) in the modern Douay and the Revised Versions, and derive their origin from the original Douay Version.

1 9. If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Douay, "just" for "righteous," "iniquity" for "unrighteousness."

10. If we say that we have not sinned, we make him a liar and his word is not in us.

4 10. and sent His Son to be the propitiation for our sins.

Douay, "a" for "the."

2 17. He that doeth the will of God abideth for ever.

3 15. Whosoever hateth his brother is a murderer.

66. The quotation is from the English Revised Version, Preface to the New Testament.

67. The Œcumenical Council of the Vatican held April 24, 1870, says on this point (Caput II):

"Hæc porro supernaturalis revelatio, secundum universalis Ecclesiæ fidem a sancta Tridentina Synodo declaratam, continetur in libris scriptis et sine traditionibus quæ ipsius Christi ore ab Apostolis acceptæ, aut at ipsis Apostolis Spiritu Sancto dictanto quasi per manus traditæ ad nos usque pervenerunt." (*Translation.*) "Further this supernatural revelation according to the faith of the Catholic Church, declared by Holy Council of Trent is contained in written books and without writing in the traditions which were received by the Apostles from the mouth of Christ Himself, or have come down to us from the Apostles themselves at the dictation of the Holy Spirit as given by their hands."

Waterworth *Faith of Catholics* I. 334 f. says:

Proposition LX. "As the Church assuredly tells us what particular book is the Word of God, so can she with the like assurance tell us the true sense and meaning of it in controverted points of faith." This view is held by all Catholic writers. See also *The Catholic Controversy* 149–157.

BIBLIOGRAPHY

BIBLIOGRAPHY[1]

SELECTED AND COMPILED FROM THE SOURCES EMPLOYED BY

MESSRS. WHITLEY, BEARD, AND DALTON

PART I

A.—SOURCES OF THE TEXT OF THE OLD AND NEW TESTAMENTS.

B.—PRINTED EDITIONS OF THE GREEK AND HEBREW SCRIPTURES AND THE LATIN VULGATE.

C.—ENGLISH VERSIONS ANTEDATING THE AUTHORIZED VERSION.

D.—SOME IMPORTANT CONTINENTAL VERSIONS.

E.—STANDARD CATHOLIC VERSIONS.

F.—THE ENGLISH AUTHORIZED AND REVISED VERSIONS.

PART I

A.—SOURCES OF THE TEXT

SECTION I

(*I*) *Hebrew Manuscripts of the Old Testament*[2]

The Hebrew MSS are of two classes: those for use in the synagogues are written on parchment or leather rolls and contain the unpointed or consonantal text only. Manuscripts for private use are usually in book shape and contain the pointed

[1] Material furnished by Messrs. Whitley, Beard, and Dalton respectively, is indicated in the Bibliography by their initials.

[2] See Green *Introduction to O T Text* 74f.; Kirkpatrick *The Divine Library of the O T* 56f.; Maclear *Helps to the Study of the Bible* 11f.; and Copinger *The Bible and its Transmission* for the particulars given in Part I. (D.)

or vocalized text. The Heb. MSS mentioned below, except Nos. 1, 2, and 7, are those given by Green *Text* 80–81. The particulars of the manuscripts numbered 1, 2, 7, are from Copinger. The quotations are from Green.

Date.	*Particulars.*
1. 856 A.D.	A manuscript, in the Cambridge University Library. (D.)
2. The 9th cent.	A codex of the Pentateuch, in the British Museum. (D.)
3. 843 and 881 A.D.	Fragments of the Pentateuch, at Odessa. (D.)
4. 895 A.D.	A copy of the Prophets (by Moses ben Asher ?) in the Karaite Synagogue at Cairo. (D.)
5. Latter half of 10th cent.	Codex ben Asher. "Is reported to be at Aleppo." (D.)
6. 916 A.D.	Codex Babylonicus, in the Imperial Library St. Petersburg. (D.)
7. The 10th cent. (?)	Codex Laudianus containing the whole O T, except part of Genesis. This MS, though thus dated, is held by Ginsburg, Steinschneider and others to belong to the 13th cent. (D.)
	The oldest known MS in the care of the Samaritans, in the Hebrew language, but in the old style of writing, now known as Samaritan, containing only the Law. See Kenyon *Our Bible and the Ancient Manuscripts* 47 (W.)
8. 1018 or 1019 A.D.	Codex Cæsareus. The Prophets and Hagiographa, in the Imperial Library, Vienna. (D.)
9. 1106 A.D	Codex Carlsruhensis contains the Prophets, at Carlsruhe. (D.)
10. Uncertain date.	A manuscript of the latter Prophets put by some in the 6th, by others in the 15th cent. (D.)
11.	Fragments of the Pentateuch dated 489 A.D. and 639 A.D. and other MSS of the 8th, 9th, and 10th cents. are in the Imperial Library, St. Petersburg. The total number of manuscripts is given in Copinger *Transmission* 4 as 1346.
12. 1227 A.D.	A triglot MS made by the Samaritans, containing (a) the Hebrew text of the Law, (b) an Arabic version made 1070 A.D., (c) a Samaritan version or targum, dating from the 2d cent., all in the Samaritan character. See König *Samaritan Pentateuch* in Hastings V. (W.)

(*II*) *Ancient Versions of the Old Testament*

"In order to have any critical value whatever a version must be ancient and it must be immediate. Only those versions of the Old Testament are held to be ancient in this technical sense which preceded the period of the Massorites." Green *Text* 167.

Title.	*Language.*	*Date.*	*Remarks.*
1. Septuagint.	Greek.	About the middle of the 3d cent. B.C.	The text shows important variations from the Hebrew as we now have it.
2. The Version of Aquila.	Greek.	117–138 A.D.	Made for the use of Jews in opposition to the Septuagint, which had been appropriated by the Christians.
3. The Version of Theodotion.	Greek.	About the 2d cent.	A revision of the Septuagint.
4. The Version of Symmachus.	Greek.	A.D. 200.	Samaritan influence is asserted by Epiphanius and traced by Redpath, Hastings IV. 465
5. Peschito.	Syriac.	2d or 3d cent.	The original version contains no Apocrypha nor Chronicles. It is best known by quotations in Ephrem and Afrahat. In the 5th cent. it was revised and enlarged with the help of the Septuagint. See Nestle in Hastings IV. 650, and Kenyon *Our Bible*, 73-75. (W., D.)

These versions, together with the Hebrew text and a Greek transliteration of the same, were collated and published by Origen (185–253 A.D.) in his *Hexapla*. The fragments of the *Hexapla* have been collected and published by Drusius in 1622; Lambert Bos in 1709; Montfaucon in 1713; and by Field in 1878. (D.)

Targums, or Aramaic paraphrases of the Hebrew Scriptures, are also included among the material for textual criticism. Ten targums are known to be in existence in whole or in part. (D.)

Title.	*Language.*	*Date.*	*Remarks.*
1. Samaritan Targum.	West Aramaic.	2d cent., according to Kantzoch.	The Law only. To be carefully distinguished from the Hebrew copy of the Law in the custody of the Samaritans. Both were first printed in the Paris Polyglot of 1645. (W.)
2. Targum of Onkelos.	Aramaic.	2d or 3d cent.	The Law only. Translated in Judea, revised in Babylon two centuries later. Printed 1482 at Bologna. (W.)
3. Targum of Jonathan	Aramaic.	3d cent.	The Prophets only. A companion to the preceding, but often adding comments. Printed 1494 at Leiria. (W.)

Section II

(*I*) *Greek Manuscripts* [1]

Name.	*Reference Mark.*	*Probable Date.*	*Remarks.*
1. Codex Sinaiticus.	ℵ	4th cent.	In the Imperial Library, St. Petersburg. Contains the entire N T. (D.)
2. Codex Alexandrinus.	A	5th cent.	In the British Museum. From the N T, Matt 1–25 6, Jno 6 50–8 52, II Cor 4 13–12 16 are missing. (D.)
3. Codex Vaticanus.	B	4th cent.	In the Vatican Library. Contains all the N T books, except parts of Hebrews, Pastoral Epistles, and the Apocalypse. (D.)
4. Codex Ephræmi.[2]	C	5th cent.	In the Royal Library, Paris. "Fragments of nearly all books." (D.)
5. Codex Bezæ.	D	Uncertain, probably the 6th cent.	In the University Library, Cambridge, England. (D.)
6. Codex Claromontanus.	D_2	6th cent.	In the Royal Library, Paris. Contains all Paul's Epistles, except Rom 1 1-7, 27-30. (D.)
7. Codex Laudianus.	E_2	6th cent.	In the Bodleian Library, Oxford. A Græco-Latin MS of the Acts. (D.)
8. Codex Regius.	L	8th cent.	In the Royal Library, Paris. Contains most of the Gospels. (D.)
9. Codex Rossanensis.	Σ	6th cent.	In the Library, Rossano. The earliest copy of the Scriptures adorned with miniatures. (D.)
10. Codex Basiliensis.	E	Middle of 8th cent.	In the Public Library, Basle. Contains all of the Gospels except two short passages. (D.)
11. Codex Nitriensis.	R	8th or 9th cent.	In the British Museum, described by Scrivener as "very important." A palimpsest containing 516 verses of Luke. Two other MSS of less importance are also marked R. (D.)
12. Codex Harleianus.	G	9th cent.	In the British Museum.

[1] The information as to the Greek manuscripts is taken from the following authorities: Scrivener *Introduction to N T* I. 90–189; Westcott *Bible in the Church* 302f.; Maclear *Helps* 13f.; Mitchell *Critical Handbook* 108–136. (D.)

[2] A palimpsest, *i. e.*, a manuscript parchment which after an erasure, partial or otherwise, has been written over a second time, and on which the former writing is more or less discernible. (D.)

Name.	*Reference Mark.*	*Probable Date.*	*Remarks.*
13. Codex Cyprius.	K	9th cent.	In the Royal Library, Paris, a complete copy of the four Gospels. (D.)
14. Codex Campianus.	M	9th cent.	In the Royal Library, Paris, the four Gospels complete. (D.)
15. Codex Purpureus.	N	End of 9th cent.	Parts in different Libraries. (D.)
16. Codex Tischendorfianus.	Γ	About 9th cent.	In the Bodleian Library, Oxford (part); the rest in the Imperial Library, St. Petersburg. The two parts contain nearly all the four Gospels. (D.)
17. Codex Sangallensis.	Δ	About 9th cent.	In the Monastery of St. Gall, Switzerland, the four Gospels complete, except Jno 19 17-35. Græco-Latin. (D.)
18. Codex Nanianus.	U	About the 10th cent.	In the Library of St. Mark, Venice. Contains the four Gospels entire. (D.)

(*II*) *The Cursive Manuscripts*

The manuscripts in cursive or running hand date from the 10th to the 15th cent. They follow the main body of the Uncials with remarkable unanimity. The total number is given by Scrivener *Introduction* I. 189–326, as:

Gospels	1,326
Acts and Catholic Epistles	422
Paul's Epistles	497
Apocalypse	184
	2,429

In this calculation the numbers in each class are given, and a MS which includes parts of more than one class is reckoned under each class. (D.)

(*III*) *Ancient Versions of the New Testament*

Title.	*Language.*	*Date.*	*Remarks.*
1. Curetonian.	Syriac.	2d cent.	Contains the Gospels only. Other books are quoted by Ephrem; but he seems to use, instead of these separate Gospels, the Diatessaron of Tatian—a single composite narrative. (W., D.)
2. Peschito.	Syriac.	411–435 A.D.	A revision by Rabbula. See Nestle in Hastings IV. 740. More books were added, but not II and III John, II Peter, Jude, Revelation. See Burkitt *Early Eastern Christianity.* (W., D.)

Title.	*Language.*	*Date.*	*Remarks.*
3. Harkleian.	Syriac.	616 A.D.	A revision of a version made in 508 A.D. in a most literal fashion. (W., D.)
4. Sahidic. } 5. Bohairic. }	Egyptian.	3d or 4th cent. ?	Forbes Robinson shows in Hastings I. 668, that an earlier date is not proven. (W.)
6. Gothic.	Gothic.	4th cent.	Large fragments of the Gospels and of Paul's Epistles survive. As this version is akin to the Old Latin, while the Armenian is based on the Syriac, and the Ethiopic is influenced by the Egyptian, these three versions can be used for textual criticism only with extreme caution. (W.)

Section III

The Latin Versions[1]

The best known and most important of the Latin Versions are:

Name.	*Date.*	*Remarks.*
1. The Vulgate	387 to 405 A.D.	Translated by Jerome. The O T, except the Apocrypha, from the Hebrew, the Apocrypha from the Septuagint. The N T was a correction of the existing Latin texts from the best Greek manuscripts. (W., D.)
2. Old Latin.	Before 250 A.D.	Used by Cyprian at Carthage. There are many varieties of text, but all were based in the O T upon the Septuagint. A careful study of the surviving codices has been made in the following works: *Bibliorum sacrorum latinæ versiones antiquæ seu uetus Italica*, by Petrus Sabatier, 3 vols. Rheims, 1739–1749, reprinted at Paris, 1757. *The Ancient Versions of the Four Evangelists*, by Joseph Bianchini, 2 vols., Rome, 1749. These works show that though there are points of difference, there are traces of a source common to many, if not to all of them. (W., D.)

[1] The information as to Latin versions is taken from Scrivener *Introduction* II. 42f. (D.)

The text of the Vulgate was revised by Alcuin, 801 A.D., by Theodulf, by Lanfranc of Canterbury (1069–1089 A.D.), by

Stephen Harding, 1109, and by Cardinal Nicolaus Manicoria in 1150. In the 13th cent. a more systematic revision was undertaken by bodies of scholars in the so-called "Correctoria Bibliorum." The best and most critical of these is the *Correctorium Vaticanum.*

Section IV

Lectionaries and Liturgies

(I) The Lectionaries are summarized by Scrivener *Introduction* I. 327–397, as follows:

Evangelistaria, containing extracts from the Gospels.....	980
Praxapostoli, containing extracts from the Acts and Epistles.	293

(II) Liturgies date back to the 4th or 5th cent. The quotations are however rare and not of any great length. (D.)

Section V

Patristic Citations

1. Dean Burgon in *The Revision Revised* (London, 1883), has arranged all the quotations of the Scriptures by the early Fathers on a system which renders it only the work of a minute to ascertain how any particular Father quoted a text.
   The following books also deal with the subject:

2. 1839.	Pusey, Keble and Newman.	*A Library of the Fathers of the Holy Catholic Church Anterior to the Division of the East and West.* (D.)
3. 1892.	Schaff and Wace.	*Select Library of Nicene and Post Nicene Fathers.* (D.)

B.—PRINTED EDITIONS OF THE TEXT AND OF THE VULGATE VERSION.

Section I

Printed Editions of the Hebrew Text

Date.	*Place of Publication. etc.*
1. 1482	The Law, pointed, with Aramaic version and Yarhi's commentary. ed. Abraham b. Hayim. fol. Bologna. (W.)
2. 1488	Hebrew Bible, pointed, ed. Abraham b. Hayim. fol. Soncino. (W.)
3. 1491	The Law, Lisbon. (W.)
4. 1494	Hebrew Bible, ed. Berson b. Moses. 8vo. Brescia. The basis of the Complutensian, Bomberg's first rabbinical, Bomberg's first and second Bibles, Münster's Basel edition. (W.) This edition was used by Luther in his translation. (D.)
5. 1516–17	First rabbinical Bible, ed. Felix Pratensis. fol. 4 vols. Venice. (W.)
6. 1518	
7. 1524–26	Rabbinical Bibles — Published at Venice by Bomberg.
8. 1547–49	
9. 1568	
10. 1617	Rabbinical Bibles — Published at Venice by J. de Gard, Bragadine, Buxtorf. (D.)
11. 1618–20	
12. 1724–27	Rabbinical Bible, ed. Moses b. Simeon of Frankfurt. (D.)
13. 1776–80	*Vetus Testamentum Hebraicum*, with various readings. ed. Benjamin Kennicott. fol. 2 vols. Oxford. (W.)
14. 1869–95	*Critical Hebrew Texts.* Baer, Leipzig.
15. 1876	*Prophetarum posteriorum. Codex Babylonica Petropolitana.* Strack, St. Petersburg. (W.)
16. 1890	*The Sacred Books of the Old Testament.* Haupt. Leipzig, Baltimore, and London. A critical edition of the Hebrew text printed in colors. (W.)
17. 1894	*The Twenty-four Books.* 2 vols. London. (Christian) David Ginsburg. An elaborate apparatus of the Massorah is the chief feature. (W., D.)

Section II

(*I*) *Printed Editions of the Greek Text*

Name.	*Date.*	*Remarks.*
1. *Novum Instrumentum* omne diligenter ab Erasmo Roterdamo recognitum et emendatum. (W.)	1516 fol. Basel.	Four subsequent editions published with considerable emendations in 1519, 1522, 1527, and 1535. (D.) The Emperor Maximilian granted to this edition an exclusive right to circulate in the Holy Roman Empire for four years, and this may partly account for the delay in circulating the Complutensian Polyglot. As a matter of fact, Aldus took this as the groundwork of his own edition. It was the 3d ed. of 1522, which Tyndale seems to have used, revised, with headings. (W.)
2. *Sacra Scripturæ Veteris Novæque omnia.*	1518–19 Small fol. Venice.	Known as the Aldine edition. (D.)
3. *Novum Testamentum Græce.*	1550 fol. Paris.	Robert Stephanus (1546). Three other editions were published, the 3d or folio in 1550. (D.) The text of 1550 is called in England the "Received Text." (W.)
4. *Novum Testamentum* cum versione Latina veteri et nova Theodori Bezæ. (W.)	1598 fol. Geneva.	Earlier editions were in 1565, 1576, 1582, 1589. This was perhaps the text used in 1611 by James's revisers. (W.)
5. *Novum Testamentum Græce* ex officina Elzeviriana.	1624 and 1633 12mo. Leyden	This second edition became the "Received Text" on the Continent. (W.)
	1673	An edition at Rome by Caryophilus, collated from the Vatican manuscript. (W.)
6. *Novum Testamentum Græcum* cum lectionibus variantibus MSS Exemplarium Versionum, Editionum. SS. Patrum et Scriptorum Ecclesiasticorum et in easdem notis Studio et labore Joannis Millii S.T.P.	1707 fol. Oxford.	
7. *Novum Testamentum Græcum* inserviente. J. A. B(engel)	1734. 4to. Tübingen.	It classified MSS into groups. 2d ed. 1763. (W., D.)
8. *Novum Testamentum Græcum.* Wetstein.	1751–52. 2 vols. fol. Amsterdam.	A million quotations. Notation invented as now used. (W., D.)
9. *Novum Testamentum Græce.* J. J. Griesbach.	1796 (vol. i). 1806 (vol. ii). London and Jena.	1st ed. 1775–77. It gives only selected variants. (W., D.)

Name.	*Date.*	*Remarks.*
10. *Novum Testamentum* juxta exemplar, J. Millii accuratissime impressum Editio prima Americana.	1800 Worcester, Mass. (W.)	
11. *Novum Testamentum Græce.* J. M. A. Scholz.	1830–36 2 vols. 4to. Leipzig.	The fourth Catholic critical edition with plenty of fresh material used most carelessly. Reprinted 1841 in Bagster, *Eng. Hexapla.* (W.)
12. *Novum Testamentum Græce.* Carl Lachmann.	1831 and	Lachmann's first edition, the first that made a new beginning, neglecting previous printed editions. (W.)
13. *N. T. G. et Latine.*	1842–50 2 vols. Berlin.	
14. *The New Testament in the original Greek with introductions and notes.* Christopher Wordsworth. (D.)	1861 London.	
15. *The Greek Testament with a critically revised text, digest of readings,* etc. Henry Alford. (D.)	1862–65 London.	
16. *The Greek New Testament,* edited from ancient authorities, etc. S. P. Tregelles. (W., D.)	1857–72 4to. London.	
17. *Novum Testamentum Græce.* Constantine Tischendorf.	1865–72 Leipzig.	This is beyond question the most full and comprehensive edition of the Greek Testament existing. (W., D.)
18. *The New Testament in the original Greek.* B. F. Westcott and F. J. A. Hort.	1881. Cambridge and London. 2 vols. 8vo.	"Drs. Westcott and Hort depart more widely from the received text than any previous editor had thought necessary." (D.) This edition expounded in its second volume an elaborate theory of textual criticism which now almost holds the field. . . . Westcott and Hort had a deep influence on the revisers of 1881, among whom they sat; so that their editions give substantially the same text. (W.)
	1894–1900	Three volume edition with notes by Weiss. (W.)
19. *Novum Testamentum Græce* cum apparatu critico ex editionibus et libris manuscriptis collecto curavit Eberhard Nestle. Editio tertia recognita.	1901. Small 8vo. Stuttgart. (W.)	A fourth edition was published in 1904 at London by the British and Foreign Bible Society. (W.)
20. *The Resultant Greek Testament,* etc., by Weymouth. (W.)	1905 London.	1st ed. 1886. 3d ed. 1905, with Introduction by Bp. Perowne.

(II) *Editions of Parts of the New Testament*

Editor.	*Date.*	*Remarks.*
1. J. B. Lightfoot.	1880 to 1885	*The Epistles of St. Paul.* (D.)
2. Dean Stanley.	1885	*The Greek Text of the Epistles to the Corinthians.* (D.)
3. Bishop Ellicott.	1887	*The Greek Text of the Epistles to the Corinthians.* (D.)
4. A. Wright.	1903	*A Synopsis of the Gospels in Greek.* (D.)

The text constructed by the English Revisers in preparation for their Revised Translation was published in two forms, of which the following are the full titles:

(1) *The New Testament in the Original Greek*, according to the text followed in the Authorized Version, together with the variations adopted in the Revised Version. Edited for the Syndics of the Cambridge University Press, by F. H. A. Scrivener, M.A., D.C.L., LL.D., Prebendary of Exeter and Vicar of Hendon. Cambridge, 1881. (D.)

(2) *The Greek Testament*, with the Readings Adopted by the Revisers of the Authorized Version, Oxford, at the Clarendon Press, 1881. (Preface by the editor, Archdeacon Palmer, D.D.) (D.)

Section III

Printed Editions of the Latin Text

(I) *The Vulgate*

Title.	*Date.*	*Particulars.*
1. *Biblia Sacra Latina.*	1455 2 vols. fol. Mainz.	From the press of Fust and Scheffer. (W.)
	1504	The first critical edition by Castillanus.
	1528	Edition by Stephanus. The first edition of a really critical nature. (D.)
	1540	The fourth edition by Stephanus at Paris was furnished with the readings of 17 manuscripts and 3 older editions. White says it is really the foundation of the Clementine Vulgate. It fell, however, under censure. (W., D.) Other editions are by John Hentenius, Louvain, 1547; Th. Vivian, Paris, 1534; Junta, Louvain, 1534; Isidore Clarius, Venice, 1542; J. Benedictus, Paris, 1558; Paul Eber, 1565; Luke Osiander, 1578. (D.)
2. *Biblia Sacra Vulgatæ editionis* ad concilii Tridentini præscriptum emendata.	1590 3 vols. fol. Rome.	The "authentic" version published by the order of Pope Sixtus V (W. D.)

Title.	*Date.*	*Particulars.*
3. *Biblia Sacra Latina Vulgatæ editionis Sixti V Pont. Max.* jussu recognita atque edita. (W.)	1592 fol. Rome.	The above was superseded by the second authentic edition, published by order of Pope Clement VIII. (D.) This edition was to replace the former, and bears the name of Sixtus, though by degrees it has become known as the Clementine text. (W.)
4. *Biblia Sacra Vulgatæ Editionis. ... Romæ.* Ex Typographia Vaticana. (W.)	1598 Rome	The last edition from the Vatican press, with tables of corrections to its predecessors. (W.)
5. *Biblia Sacra Vulgatæ editionis,* etc.	1824 Tübingen.	Holy Bible, Vulgate edition, according to the standard copy of the Vatican Press, of Rome, 1592; revised according to the corrections of the Revision Index published at Rome for the use of Vatican Latin Bibles in the years 1592, 1593, 1598; together with readings taken from the Vatican Latin Bibles, 1590, 1592, 1598, which differ among themselves, added and set in parallel columns: edited by Leander Van Ess. (B.)
	1828	Didot's Paris reprint of the Clementine text.
6. *Biblia Sacra Vulgatæ editionis Sixti V et Clementis VIII. Pontt Maxx* jussu recognita atque edita. (W.)	1861 Rome.	"The best reprint of the Clementine Vulgate Bible."—White. (W.) Bagster's editions of 1831 and 1872 give no critical apparatus. (W.)
7. *Biblia Sacra Latina Veteris Testamenti,* etc. (W.)	1873 Leipzig.	The Holy Latin Bible, The Old Testament, translated by Jerome from the most ancient source. Edited by C. J. De Bunsen, T. Heyse, and C. Tischendorf. (B.)
8. *Novum Jesu Christi Testamentum.*	1896 Mechlin.	Claims to be a most accurate reprint of the edition of 1861.

(*II*) *Other Latin Versions*[1]

Date.	*Translator.*	*Particulars.*
1. 1516	Erasmus.	"The principal object of the volume was the new Latin version, the original being placed alongside as a guarantee of the translator's good faith." It was highly commended by Pope Leo X. Four editions were printed in England, with Tyndale's England alongside. (W.)
2. 1528	Sanctes Pagninus.	This Dominican friar translated the whole Bible into Latin. The O T is translated from the Hebrew and "is much used and highly prized on account of the literalness with which the Hebrew text is rendered." (Moulton *History* 37.) (D.)
3. 1535	Sebastian Munster.	A translation of the O T from the Hebrew. (D.)
4. 1543	Leo Juda, Zwingli, Bibliander and others.	Printed at Zurich. Version by some scholars of Zurich of the whole Bible. (D.)
5.	Other versions.	By Castalio, the whole Bible, 1551; Version of the O T in Latin and of the Syriac N T, by Tremellius, 1579; Latin version of the Apocrypha, by Junius, 1579. (D.)
6. 1557	Beza.	N T. (D.)

[1] The particulars as to these translations are taken from Westcott *A General View of the History of the English Bible* 169f.; and Moulton *History of the English Bible* 37f (D.)

Section IV

Printed Polyglots

Title.	*Date.*	*Particulars.*
1. *Psalterium, Hebreum, Grecum, Arabicum, and Chaldeum*, cum tribus interpretationibus and glossis.	1516 fol. Genoa.	The first result of Aldus's suggestion of a polyglot; and apparently the first Hebrew text edited by Christians.
2. *Biblia Sacra Polyglotta, complectentia Vetus Testamentum, Hebraico, Græco, et Latino Idiomati; Novum Testamenti, Græcum et Latinum* . . . Studio, Opere, et Impensis Card. Fr. Ximenes de Cisneros. (W.)	1517–20 6 vols. fol. Alcala.	The Complutensian Polyglot compiled under the direction of Cardinal Ximenes. (W., D.) Other early polyglots were the Antwerp, 1569–1572; the Polyglot of Vatable, 1586; the Hamburg or Wolders Polyglot, 1596; and Hutter's Polyglot, 1599. (D.)
3. [The Law; in Hebrew, Aramaic, Persian, and Arabic.]	1546 fol. Constantinople.	By Jews, for Jews under Muslim rule, the new versions by Jews

Title.	*Date.*	*Particulars.*
4. *Biblia Hebraica, Samaritana, Chaldaica, Græca, Syriaca. Latina, Arabica.*	1629–45 10 vols. fol. Paris.	The Paris Polyglot. It contains all that is in the Complutensian and Antwerp Polyglots, the greater part of the O T and the N T in Syriac and the Arabic Versions. The Samaritan Pentateuch is for the first time printed. (W., D.)
5. *Biblia Sacra Polyglotta, complectentia Textus Originales . . . Versionum que Antiquarum. . . .* Brian Walton, S.T.D.	1657 6 vols. fol. London.	The Walton Polyglot. It contains the Bible in Hebrew, Arabic, Samaritan, Ethiopic, Chaldee, Persian, Greek, Latin. Syriac (W., D.)
6. Polyglot of Reineccius.	1750 Leipzig.	(D.)
7. Bagster's London Polyglot.	1818 London.	(D.)
8. *Polyglotten-Bibel . . . des Urtextes, der Septuaginta, Vulgata. . . .* Sowie die wichtigsten Varianten . . . von R. Stier und K. G. W. Theile.	1847–49 Bielefeld. 6 vols.	The best cheap polyglot. (W.)

C.—ENGLISH VERSIONS ANTEDATING THE AUTHORIZED VERSION

Section I

(*I*) *Translations Before* 1400

Date.	*Title and Particulars.*
1. 680	*Cædmonis monachi paraphrasis poetica Genesios ac præcipuarum sacræ paginæ historiarum, Anglo-Saxonice*, nunc (1655) primum edita a Fr. Junio. 4to. 2 vols. Amsterdam. (W.)
2. 900?	*Anglo-Saxon and Early English Psalter*, now (1843–47) first published from MSS in the British Museum (for the Surtees Society by J. Stevenson). 8vo. 2 vols. London. (W.)
3. 1023	*Heptateuchus, Liber Job, et Evangelium Nicodemi.* . . . Thwaites, 1698. Oxford. Remnants of a metrical version by Aelfric, abridged from the historical books of the O T. (W.)
4. 1150?	*The Holy Gospels in Anglo-Saxon, Northumbrian and Old Mercian Version.* Skeat, 4to. 1871–87. Cambridge. This edition gives not only the Lindisfarne and Rushworth texts Latin and English, but also two MSS of about 1100 and 1150, which attest the latest form known as "Anglo-Saxon." (W.) New Versions follow the revival of national feeling in the 14th cent.
5. 1320?	*The Earliest Complete English Psalter, together with Eleven Canticles.* Buelbring, 1891. London. (W.)

Date.	Title and Particulars.
6. 1350?	*A Fourteenth Century English Biblical Version*, from MSS containing a translation of nearly half of the New Testament, entirely independent of the Wyclifite version. Anna C. Paues. Cambridge; 1904. (B.) Contains parts of Matthew and Acts and most of the Epistles. (W.)

(*II*) *Translations by Wyclif*[1]

Books Translated.	Date.	Remarks.
1. N T.	1380	Translated from the Vulgate.
2. O T.	1382	Genesis to Baruch (3^{20}), translated by Nicholas de Hereford, the rest by Wyclif. MSS in Bodleian Library, Oxford.
3. The whole Bible.[2]	1388	Revision of edition of 1380. MSS preserved at Dublin. (D.) Known as "Purvey's Revision." (B.)

This Section refers to manuscripts only. Particulars are from Westcott *General View* 16f.; Mombert *English Versions of the Bible* 45f.; Moulton *History* 59f.

[2] To these we must add: *The New Testament in Scots, being Purvey's Revision of Wycliffe's Version turned into Scots by Murdoch Nisbet* (1520?). Printed for the Scottish Text Society, 1901. (W.)

(*III*) *Printed Editions of Wyclif's Bible*

Title.	Date.	Particulars.
1. *The New Testament of our Lord and Savior Jesus Christ, translated out of the Latin Vulgate, by John Wycliffe.* ed. Rev. J. Lewis. (B.)	1731 London.	N T taken from two MSS (1) in Bodleian Library; (2) in possession of Rev. W. Conybeare, Dean of Llandaff. (D.)
	1810 London.	Edited by Baker. Reprint of above with improved glossary. (D.)
2. *The New Testament translated into English about* 1380, *by John Wycliffe.* Now first printed from a contemporary MSS formerly in the Monastery of Sion, Middlesex, late in the collection of Lea Wilson, F.S.A. (B.)	1848 London.	Printed from MSS of Wyclif's earlier version of the N T in Lord Ashburnham's collection. (D.)
3. *The Song of Solomon*, Dr. Adam Clarke.	1810–25 London.	From MSS in British Museum. (D.)
4. *The Holy Bible, containing the Old and New Testaments with the apocryphal books in the earliest English versions, made from the Latin Vulgate, by John Wycliffe and his followers.* (B., D.)	1850 4 vols. 4to. Oxford.	Purvey's revision of 1388, edited by Forshall and Madden. This fine edition supersedes former printed editions both for text and introduction. Several reprints of various portions have been made. (W.)

Section II

Tyndale's Version

A glance at the next division—D—of this bibliography will show that many other nations now had regular versions in print, provided by Catholics; but the first instalments of a regular English version were left to private enterprise for sixty years. None of these obtained official indorsement from crown or convocation until England had thrown off the Papal dominion. Even between 1554 and 1570, when England was more or less restored to "its orbit in the ecclesiastical firmament," no Catholic version was published. (W.)

Particulars.	*Date.*	*Reprints.*
1. Quarto edition of 3,000 copies. The first English N T ever printed and the first made from the original. Of this edition only a fragment (the Greenville fragment) containing the prologue and 21 chapters of Matthew is preserved. (D.)	1526 (Ten sheets printed at Cologne and taken to Worms, where *perhaps* the edition was finished),	Facsimile ed. by Archer. London, 1871. (B.) Facsimile ed. by Fry. Bristol, 1862, and by Dabney. New York. (W., D.)
2. Octavo edition of 3,000 copies, the prologue and glosses omitted. Of this edition one perfect copy is in the Baptist College at Bristol, and an imperfect one in St. Paul's Cathedral. (D.)	1526 Worms.	Facsimile edition by Fry and Bagster under the directorship of Offor from the copy in St. Paul's. (D.)
	1526 Antwerp.	Printed by Christopher of Endhoven. (D.)
	1527–28 Antwerp.	A piratical edition of 5,000 copies. Very rare. (D.)
3. *The prophete Jonas.*	1531? Antwerp?	Perhaps the first translation from the Hebrew direct to English. With an introduction on the right use and understanding of Scripture.
4. *The fyrst boke of Moses called Genesis.*	1530–1 Marburg.	The five books were issued together, but without one general title.
5.	1534 Antwerp.	Tyndale's N T, pirated by Joye. (W., D.)

Particulars.	*Date.*	*Reprints.*
6. *The newe Testament* dylygently corrected and compared with the Greke by Willyam Tindale. (W.)	1534 8vo. Antwerp.	Revised version by Tyndale, usually known as the 2d ed. Marginal notes added. . . . Reprinted in Bagster *Hexapla*, from a copy in the Library of the Baptist College, Bristol. (D.) Anne Boleyn accepted a copy of this edition. (W.)
7. *The newe Testament* yet once agyne corrected by Willyam Tindale. (W.)	1534–35 8vo. Antwerp.	A revised edition prepared by Tyndale while in prison at Vilvorde. A perfect copy is preserved in the Cambridge Univ. Library and an imperfect one in the British Museum. (D.)
8. *The New Testament.* (W.)	1536 fol. London.	The last edition retouched by Tyndale, basis of "Matthew" [1537]. (D.) Supposed to be the first part of the Bible printed in England. (W.)

9. Other portions of Scripture which appeared at this time were: The Psalter in 1530; Isaiah (Joye), 1531; Jeremiah (Joye) in 1534; the Psalter (Joye) in 1534. None of these detached books entered into any Bible, except Tyndale's five books of Moses which appear to have always been published together. (W.)

Section III

Coverdale's Bible

This version is based on the Vulgate, Luther, Zurich, Pagninus, and Tyndale (Westcott *General View* 383). (D.)

Title.	*Date.*	*Particulars.*
Biblia. The Bible, that is the Holy Scrypture of the Olde and New Testament, faythfully and truly translated out of Douche and Latyn into Englyshe MDXXXV. (W., B.)	1535 uncertain.	The first complete Bible printed in English. (W.) Reprinted in 1838: *The Holy Scriptures faithfully and truly translated by Myles Coverdale, Lord Bishop of Exeter*, 1535. Reprinted from the copy in the library of H. R. H. the Duke of Sussex, for Samuel Bagster, 1838, London. (The above is in the Yale Library.) (B.)
	1536 Southwark.	Second edition of the 1535 issue. Two editions, not sanctioned by Coverdale, appeared in 1537 and 1538, and a diglot, Coverdale's version and the Latin Vulgate at Paris, 1538. Later editions of Coverdale appeared at London in 1550 and 1553. (D.)

Section IV

Rogers's (Matthew's) Bible

Title.	*Date.*	*Particulars.*
The Byble which is all the holy scripture, in why ch are contayned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew. . . . Set forth with the Kinges most gracyous lycēce.	1537 fol. Antwerp.?	This edition was edited by John Rogers, chaplain to the Merchants' House at Antwerp. It contained all Tyndale's work except Jonah . . . the remainder was on the basis of Coverdale. (W.)
		Copies in the British Museum, Lambeth Palace, Bodleian Library, etc. "For critical purposes, Matthew's Bible possesses only a relative value, and yet it is a very important one, as being virtually the basis of the text of the Authorized Version." (Mombert *English Versions* 194.) (D.)
	1549 and 1551	*The Bible and Apocrypha*, translated by "T. Matthew" (John Rogers), 1549. In Yale Library: twenty-two leaves missing. (B.)

Section V

Taverner's Bible

Title.	*Date.*	*Particulars.*
1. *The Most Sacred Bible, Whiche is the holy scripture, conteyning the old and new testament* translated into English, and newly recognized with great diligence after the most faythful exemplars, by Rychard Taverner. (W.)	1539 fol. and 4to. London.	This version is based on Matthew's, the Vulgate and the Greek Text. (Westcott *General View* 383ff.) It influenced the Rheims translators, but not so strongly as Coverdale's diglot. (W.)
2. The Nevv Testament in Englysshe.	1539 4to and 8vo.	Two editions of the N. T.
	1549–1551 8vo.	A five-volume edition of the O T.
	1551 fol.	The O T revised by Becke, together with Tyndale's N T. These editions are expressly noted by Darlow and Moule, as erroneous statements are frequently made. (W.)

Section VI

The Great Bible

Title.	*Date.*	*Particulars.*
The Byble in Englyshe, that is to saye the content of all the holy scrypture, both of ye olde and newe testament truly translated after the veryte of the Hebrue and Greke textes, by ye dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges. (W.)	1539 fol. London.	This version is based on Matthew's, Munster, Erasmus, and the Complutensian Polyglot. (Westcott *General View* 383ff.) A copy on vellum and illuminated is preserved in St. John's College, Cambridge. 2,500 copies, all printed in black letter, were issued. A reprint of the N T of this edition will be found in Bagster *English Hexapla*. (D.)
The Byble in Englyshe, that is to saye the contēt of al the holy scripture both of ye olde, and newe testamēt, with a prologe therinto made by the reuerende father in God, Thomas archbysshop of Cantorbury. This is the Byble apoynted to the vse of the churches. (W.)	1540 2d ed. London.	Second edition, with Cranmer's preface. (D.)
	1540 (July and Nov.) London.	The edition of November 1540 and November 1541 bear on the title-page the names of Cuthbert Tunstall, Bishop of London, and Nicholas Heath, Bishop of Rochester, as "having overseen and perused" the publication by the commandment of "the Kings Highness." Other editions were published in May, November and December 1541 and 1569. The British Museum has copies of all these editions. (D.)

In 1547–49 three editions of the N T with the Latin of Erasmus were published and the following editions of other Bibles: Coverdale, 3; Great Bible, 7; Matthew, 5; Taverner, 2; Tyndale, 24. (D.)

The diglot N T of 1538 (Regnault, Paris), containing the English of Coverdale and the Latin Vulgate, influenced the Catholic English translators of the Douay and Rheims versions. The English text is not that of the 1535 Bible, but is adapted to the Vulgate. (W.)

Section VII

The Genevan Bible

Title.	*Date.*	*Particulars.*
1. *The Nevve Testament of ovr Lord Iesus Christ.* Conferred diligently with the Greke and best approued translations. With arguments as wel before the chapters, as for euery Boke & Epistle, also diuersities of readings, and moste proffitable annotations of all harde places: wherunto is added a copious Table. (W.)	1557 8vo. Geneva.	The version is due to Whittingham, pastor of the exiled English Church in succession to Knox. He revised Tyndale with the help of the Great Bible and of Beza's Latin. Bagster reprinted this in 1841. (W.) It contains an introductory epistle by Calvin. (D.)
2. The Psalms.	1159 Geneva.	The first instalment of the O T.
3. *The Bible and Holy Scriptures conteyned in the Olde and Newe Testament.* Translated according to the Ebrue and Greke, and conferred with the best translations in diuers langages. With moste profitable annotations upon all the harde places. (W., B.)	1560 4to. Geneva.	Edition of the whole Bible by Whittingham, Gilby, Sampson, assisted at first probably by Myles Coverdale. With them were associated Knox, Goodman, Cole, Pullam and Bodleigh. (D.) The Genevan Bible immediately became popular, and about 150 editions were printed in eighty years, Bodley securing the English copyright for seven years from Queen Elizabeth. (W.) This version is based on Tyndale and Beza. (Westcott *General View* 383ff.) (D.)
4. *The Bible and Holy Scriptvres conteined in the Olde and Newe Testament. . . .* Printed in Edinbrvgh Be Alexander Arbuthnot, printer to the Kingis Maiestie.	N T 1576 O T 1579 fol.	This was apparently the first large book printed in Scotland. The Scotch Authorized Version (W.)

Section VIII

The Bishops' Bible

Title.	*Date.*	*Particulars.*
1. *The holie Bible conteyning the olde Testament and the newe.* (W.)	1568 fol. London. (Black letter.)	This is the handsomest of English Bibles, but the quality of text is poor. It was revised by several dignitaries, so that it was popularly known as the Bishops' Bible. Reprinted: 1569, 1570, 1571, 1572, 1605. (W., D.)

Section IX

Other Bibles for the British Isles

Title.	*Date.*	*Particulars.*
1. Testament newydd.	1567 4to. London.	The Welsh Bible was completed in 1588 by Barker issuing a folio edition: Y Bibl Cyssegr-lan, sef yr Hen Destament a'r Newydd. (W.)
2. Tiomna Nnadh.	1602 folio. Dublin.	This Irish N T was translated by William Daniel, Protestant archbishop of Dublin, and printed in the native character. It was reprinted in 1681, and in 1686 the O T was issued in similar form. (W.)
3. (Irish Bible).	1690	A reprint in Roman type. This was again reprinted at Glasgow in 1754 for the West Highlands. (W.)
4. Yn Vible Caskerick.	1771 White-haven	The Manx O T with Wisdom and Ecclesiasticus. (W.)
5. (Gaelic Bible).	1767–1802	A revision for the Highlands, by James Stuart of Killin. (W.)

D.—SOME IMPORTANT CONTINENTAL VERSIONS

Section I

Early Slavic and Frankish

Name.	*Date.*	*Remarks.*
1. The Slavonic Version.	879	Pope John VIII sanctioned the use of the Slavonic. Krasinsky in Maclear *Christian Missions in the Middle Ages* 286 says: "The earliest dated complete MS of the Gospels is dated 1144 A.D., the earliest MSS of the whole Bible A.D. 1499." (W.) The Slavonic Version is not without critical value.—Scrivener *Introduction* ii. 160–161. (D.)
2. The Frankish Version.	9th cent.	MS at St. Gall. (D.) A translation in Latin and German of Tatian's Harmony of the Gospels. (W.)
3. South of France.	About 12th cent.	The Gospels and several books of Scripture translated into one of the dialects of the South of France by Peter Waldo (mentioned by Moulton *History* 38). (D.)

Section II

Early German

Title.	*Date.*	*Particulars.*
1. *Die Bibel* (Mentelin). (W.)	1465 2 vols. fol. Strasburg.	All these versions, and many other editions, appeared while western Christendom was one. It is a grave mistake to think that there were no vernacular versions till the Reformation.
2. *Die duytsche souter* (J. Jacobszoen). (W.)	1480 8vo. Delft.	
3. *De Biblie* mit vlitigher achtinghe recht na deme latine in dudesck auerghesettet; mit vorluchtinge unde glose. (Steffen Arndes.) (W.)	1494 2 vols. fol. Lubeck.	
4. *Der Teutsch Psalter* (Schoensperger). (W.)	1498 8vo. Augsburg.	

Section III

Early French

Title.	*Date.*	*Particulars.*
1. *Les livres de l'ancien & nouveau Testaments*, historiés en François, par frère Julien Macho. (Guill. le Roy.) (W.)	1475 fol. Lyons.	
2. *Le Nouveau Testament* et la declaration dicelluy faicte et composée par Julien Macho et Pierre Farget (B. Buyer). (W.)	1475 fol. Lyons.	
3. *La grande Bible* en François historiée. (W.)	1500 fol. Lyons.	
4. *La Bible* en François (Verard). (W.)	1517 2 vols. fol. Paris.	

Section IV

The Versions of Luther and Others[1]

Title.	*Date.*	*Particulars.*
1. N T published at Wittenberg.	1522	
2. The Pentateuch.	1523	
3. Historical Books and Holy Writings.	1524	

[1] Particulars in this section are taken from Moulton *History* 39f., and Westcott *History of the English Bible* 171, 386. (D.)

Title.	*Date.*	*Particulars.*
4. The Prophets.	1526	
5. The whole Bible. (Wittenberg.)	1534	
6. Revised version thereof. (D.)	1541	
In 1534 Luther completed his Bible by rendering the Apocrypha from the Vulgate. The whole was pirated extensively, but, though Luther complained of this, he had used the work of Denk and Hetzer without acknowledgment. He revised down to 1544–45. (W.)		
7. Leo Juda's German Bible.	1525 Zurich.	It was really the basis of Coverdale's first Bible. (W.) The first complete translation into a modern language from originals, published at Zurich. (W.)
	1529	The Worms Bible. (D.)
	1530 Zurich.	Translation by Zwingli and his associates, of Luther's N T into German-Swiss dialect; the Prophets by the "preachers of Zurich;" the Apocrypha by Leo Juda—generally known as the "Bible of Zurich," where it was published.
	(2d ed. in 1531 Zurich.)	
8. *Bibel teutsch* der ursprunglichen Hebreischen und Griechischen warheit nach auffs treuwlichest verdolmetschet. Froschauer, Zurich. (W.)	1534	(D.)

Section V

French Bibles

Title.	*Date.*	*Particulars.*
1. Le Fevre (Translator). (D.)	1530	A complete Bible mainly from the Vulgate.
	1534	Subsequent French versions have been more or less dependent on this. (D.) Le Fevre used the Revision of the XIII Century Version, by Jean de Rely; the whole Bible was issued by 1534. . . . This is really the basis of all later French versions, and had some influence on Coverdale. (W.)
2. Olivetan.	1535	The whole Bible. (D.)
3. A revision of Olivetan.	1588	Revision of the forementioned by College of Pastors and Professors at Geneva. (D.)
4. Martin.	1707	Two further revisions of Olivetan, which stand high in the esteem of French Protestants. (D.)
5. Osterwald.	1744	

Section VI

Editions of the Bible in Other European Languages

1. In Italian: The whole Bible by Malermi or Malherbi, 1471, Venice; by Bruccioli, 1532, Venice; by J. Diodate, 1607. (D.)
2. In Spanish: The N T by Enzinas, 1543, Antwerp; the whole Bible by De Reyna in 1569; by Cypr. de Valera, 1602. (D.)
3. In Swedish: A Swedish N T (1526) and Bible (1541) avowedly taken from Luther. (D.)
4. In various languages: In 1522 printed versions of the Scriptures were in circulation in Danish, Dutch, Bohemian, Slavonic, Russian, and the Spanish dialect of Valencia. (D.)

E.—STANDARD CATHOLIC VERSIONS

Section I

The Rheims and Douay Versions[1]

Title.	*Date.*	*Particulars.*
1. *The Nevv Testament of Iesus Christ*, translated faithfvlly into English out of the authentical Latin. . . . In the English College of Rhemes. (W., B.)	1582 4to. Rheims.	1582, quarto edition; 1600 (a few alterations and corrections); 1621, 16mo edition; 1633, quarto edition. (D.)
	1589 fol. London.	A controversial Protestant reprint. This was reprinted in 1601, 1617, 1633, always with the Bishops' Version, and evidently contributed to the influence exercised by the Rheims Testament on King James's revision. (W.)
2. *The Holie Bible*, faithfully translated into English ovt of the avthentical Latin, diligently conferred with the Hebrew, Greeke and other editions in diuers languages, with arguments, etc.; by the English College of Doway. Printed at Doway by Laurence Kellam, at the signe of the Holie Lambe, MDCIX–X. (W., B.)	1609 and 1610 4to. Douay.	The two volumes were printed in 1609, 1610, and were never completed with a New Testament. . . . The Rouen edition ranges well with that of the N T in 1632, but in strictness there never has been an edition of the whole Bible in the original versions of Rheims and Douay. (W.) Modernized revisions appeared in 1738, London; 1788, Liverpool; 1834, Boston. (D.)
	1816–18 Liverpool.	The O T follows Challoner's revision (see below both in text and notes). The N T is the Rhemish text and annotations. It is known as the "7th edition of the original Rhemish Version."
	1834 New York.	Published by a Protestant as "exactly printed from the original volume." (D.)

[1] Particulars are taken from Mombert *English Versions* 325f.; Newman *Tracts, Theological and Ecclesiastical* 409f.; Cotton *Editions of the Bible;* Shea *Bibliographical Account of Catholic Bibles.*

Section II

Earlier Revisions, 1718–1750

Title	*Date.*	*Particulars.*
1. *The New Testament* . . . newly translated out of the Latin Vulgate, together with annotations by C(ornelius) N(ary), C(onsultissimæ) F(acultatis) P(arisiensis) D(octor). (W.)	1718–19 8vo. Dublin?	To correct old language, bad spelling, too literal translation, etc., in the original editions, and published in a more convenient size. (D.)
	1730	By Witham, President of Douay College. The revision was made for reasons similar to the above. (D.)
2 *The New Testament.* Newly revised and corrected according to the Clementine edition of the Scriptures. (W.)	1749 12mo. Dublin?	Challoner's revision. This was a new departure of the greatest importance, initiating the constant revision that has proceeded at frequent intervals. He continued this course, revising and republishing in 1750, 1752, 1764, 1772, 1777. Thousands of changes were introduced, especially in the edition of 1752. Collations may be seen in Newman *Tracts* 368–376. (W.)
3. *The Holy Bible*, translated from the Latin Vulgate . . . first published by the English College at Doway, Anno 1609. Newly revised, and corrected, according to the Clementine Edition of the Scriptures. With annotations for clearing up the principal difficulties of Holy Writ. (W.)	1750 4 vols., 12mo. Dublin or London?	The reference to Douay and not Rheims also, justifies the remark that this is only an O T. An edition of the N T in the same year ranges well with it. This is the text now always reprinted. (W.) Edition of the whole Bible, 1750–63, London, with revisions of text and annotations. (D.)
4. *The Holy Bible*, translated from the Latin Vulgate, etc. (W.)	1790[1] 4to. Philadelphia.	A reprint of the edition of 1763, with approbation of Archbishop Carroll in the Synod of 1791. The first approval of the whole Bible for the United States. (D.) Probably the first complete Catholic Bible in English. It follows Challoner in omitting the Catholic Apocrypha. (W.)
	1796 Edinburgh.	Revision of the O T. (D.)

[1] A Catholic version by Geddes, 1792–97, London: *The Holy Bible*, or *the Books accounted sacred*, etc. Never approved; distinctly disavowed by the Vicars-Apostolic, who in lieu of it promoted the 1796–97 editions of the Challoner at Edinburgh. (W.)

Section III

Revisions by MacMahon and Troy

Title.	*Date.*	*Particulars.*
1. *The Holy Bible.*	1783 Dublin.	Revision of N T by MacMahon with formal approval of Archbishop Carpenter. (D.) Later editions of Challoner's N T were published in America as follows: 1817, Georgetown; 1829 Philadelphia (from the text of 1752; 1829 (text of 1750) Utica; 1845, New York. (D.)
2. The following revisions were made by MacMahon with the approbation of Archbishop Troy and are usually referred to as Troy's Bible.		
(1) *The Holy Bible,* "fifth edition."	1791 4to. Dublin.	Really the fifth edition of the O T, Douay, Rouen, Dublin, and Philadelphia having preceded it. It was at least the 14th of the N T put out by Catholics, and only the second of the whole Bible. (W.)
(2) The above edition was reprinted in 1794, Dublin; 1803, Dublin; 1810, Dublin; 1805, Philadelphia; in 1816 and 1818, Dublin and Cork; 1820, Dublin; 1824, Philadelphia; 1837, Baltimore; and 1852, New York; 1805, Philadelphia. The whole Bible, known as "the first American." This follows the text of 1794. (D.) The edition of 1824 was published with the approval of Dr. Conwell, Bishop of Philadelphia; the edition of 1837 (Baltimore) received the approbation of the archbishop and bishops of the United States in the Provincial Council at Baltimore April 22, 1837. It contains Challoner's notes. (D.)		

Section IV

Revisions Issued Under Authority of Prelates in Great Britain and Ireland and in America

Title.	*Date.*	*Particulars.*
1. *The Holy Bible.*	1761 5 vols. 12mo. Edinburgh.	Issued under the authority of Dr. Hay, Vicar Apostolic in Scotland. This edition was reprinted: 1804–5, Edinburgh; 1811, Dublin. The N T, 1811 and 1814, Dublin; 1817, Belfast. The text of the O T is substantially that of Challoner (Newman *Tracts* 431). The N T sometimes varies from Challoner's edition of 1763–64. (D.) Revisions were issued under the sanction of Dr. Gibson, Vicar Apostolic of Northern England; fol. 1816–17, Liverpool; 1822–23, London. Newman *Tracts* 432 says these editions are "taken almost without exception from Challoner's latest editions." He makes a similar statement concerning the edition (1829, London) sanctioned by Dr. Bramston, Vicar Apostolic. (D.)

Title.	*Date.*	*Particulars.*
2. *The New Testament of our Lord and Savior Jesus Christ*, translated out of the Latin Vulgate; and diligently compared with the original Greek. Stereotyped from the edition published by authority in 1749. (W.)	1815 Dublin.	Sanctioned by Dr. Poynter. Often reprinted. The "Roman Catholic Bible Society" that promoted it, though formed by Bishop Poynter and others, died. (W.) Subsequent editions of Poynter's Bible appeared as follows; 1818, Cork; 1823,[1] 1825, 1842, London; 1826, 1834, 1835, 1837, and 1840, Dublin. The edition of 1826 (Dublin) was published at the expense of the Commissioners of Irish education with the sanction of the four archbishops of Ireland (D.)

[1] *The Holy Bible* . . . . 4to, Cork, 1818. With an Appendix, *Errata to the Protestant Bible* by Ward, first published 1688. (W.)

Section V

Revisions by Dr. Murray

Title.	*Date.*	*Particulars.*
The Holy Bible.	1815–1847	Revisions by Murray, a Catholic theologian. The text of the N T follows Challoner's early editions of 1749 and 1750. Six or seven editions, 1815–47. (D.) Text of edition of 1815 was printed in 1833, New York (D.), and reprinted 1844 with approval of Dr. Hughes, Bishop of New York. (B., D.) Murray's revision was approved in 1839 by Dr. Denvir, Bishop of Down and Connor, Vicar Apostolic. (W., B., D.)

Section VI

Revision of the Gospels by Lingard

Title.	*Date.*	*Particulars.*
A New Version of the Four Gospels with Notes Critical and Explanatory by a Catholic (Lingard).	1836 8vo. London.	Kenrick styles this "new and elegant," the notes "few but luminous." (W.)

Section VII

Revisions by Bishop (Archbishop) Kenrick

Title.	*Date.*	*Particulars.*
1. *The Four Gospels translated from the Latin Vulgate* and diligently compared with the Original Greek Text. . . . By the Rt. Rev. Francis Patrick Kenrick, Bishop of Philadelphia.	1849	The Dedication "To the Hierarchy of the United States assembled in the Seventh Provincial Council of Baltimore," is dated May 1, 1849. The revision was based on Lingard. (W.)
2. *The New Testament.* Translated from the Latin Vulgate, etc. . . . By Francis P. Kenrick, Archbishop of Baltimore.	1851 and 1862 Baltimore.	In 1851 the N T was completed; in 1857 followed the poetical books of the O T; in 1859 Job and the Prophets; in 1860 the Pentateuch; in 1860 also the historical books. (W., B.) (2d ed. 1862.) (B.)

Section VIII

Revision Approved by Drs. Walsh and Wiseman

Title.	*Date.*	*Particulars.*
The Holy Bible. . . .	1847 London and Derby.	An edition following the text of Troy's edition of 1803 with slight variations. (D.)

Section IX

Revision by the Rev. G. L. Haydock and Other Divines

Title.	*Date.*	*Particulars.*
1. *The Holy Bible* . . . (Haydock).	1814 fol. Manchester and Dublin.	This edition was contemplated as early as 1806. . . . It has been permanently successful. (W.) Subsequent editions appeared as follows: 1822,[1] 1824, Dublin; 1825, Philadelphia; 1845–48, Edinburgh and London; 1852–56, New York; 1853, London and New York.

[1] Two new editions (1822, 1824, Dublin) carelessly edited and full of errors. (D.)

Title.	*Date.*	*Particulars.*
2. *The Holy Bible*, translated from the Latin Vulgate . . . (Douay Bible) . . . with useful notes, critical, historical, controversial, and explanatory, selected from the most eminent commentators, and the most able and judicious critics. (B.)	1852 4to. New York.	A republication of the edition of 1811. (D.) A magnificent edition with reprinted commendations. (W.)
3. *The Holy Bible* . . . (W.)	1853 London and New York.	An edition of Haydock with a statement that the text is "carefully collated with that of original editions and annotations abridged by the Rev. F. C. Husenbeth, Canon of the English Chapter and published with the sanction of my own ecclesiastical superior, the Right Rev. Dr. Wareing, and with the concurrent approbation and sanction of all the Right Rev. Vicars Apostolic of Great Britain." (D.)

In addition, the prelates of the Church in America mentioned below gave their approbation.

John B. Purcell, Archbishop of Cincinnati.
Peter Richard Kenrick, " " St. Louis.
John McCloskey, Bishop of Albany.
John H. Neumann, " " Philadelphia.
John B. Fitzpatrick, " " Boston.
Peter Paul Lefevere, " " Detroit.
Morton J. Spalding, " " Louisville.
Richard Pius Miles, " " Nashville.
John Joseph Chanche, " " Natchez.

and the Very Rev. Father Matthew.

This information is obtained from a copy of the Bible in the College of St. Francis Xavier, N. Y. (D.)

4. It may be of interest to note that the Rheims and Douay Bible has been translated for residents in the United States as follows: 1824, New York, Spanish; 1850, New York, German; The New Testament, 1810, Boston, French; 1819, New York, Spanish; 1837, New York, Spanish; 1838, New York, French; 1839, New York, Portuguese; 1852, New York, German. (D.)

5. *The Four Gospels*, a new translation from the Greek direct, with reference to the Vulgate and the Syriac Versions.	1898	By F. A. Spencer (O. P.). (B.)
6. *The Holy Bible*, translated from the Latin Vulgate, etc. New edition. (B.)	1899 New York.	Published with the approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore. (B.)

F.—THE ENGLISH AUTHORIZED AND REVISED VERSIONS

SECTION I

Editions of King James's Version

	Title.	*Date.*	*Particulars.*
1.	*The Holy Bible, Conteyning the Old Testament and the New:* Newly translated out of the Originall tongues: & with the former Translations diligently compared and reuised, by his Maiesties speciall Cõmandement. Appointed to be read in Churches. (W., B.)	1611 fol. London. (Black letter.)	"Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie." (W.) The Standard or primary Edition. (D.)
2.	*The Holy Bible.*	1638 fol. Cambridge.	"The authentique corrected Cambridge Bible" (Kilburne, 1658). This was intended to be the standard text; but the subsequent troubles caused the fact to be obscured. (W.)
3.	*The Holy Bible. . . .*	1701 London.	Contains Bishop Ussher's chronology fixing the creation of the world at 4004 B.C. Known as "Bishop Lloyd's Bible." (D.)
4.	*The Holy Bible, containing the Old and New Testaments.*	1762 4to. Cambridge.	Edited by Dr. Paris adding 383 marginal notes. (D.) This was intended as a standard edition. Spelling, punctuation and italics were attended to; marginal references were formally adopted, a style of note introduced by John Canne during the Civil Wars; dates and chronological notes, drawn up by Bishop Lloyd at the request of the Southern Convocation on the basis of Archbishop Ussher's calculations, were now revised from his London edition of 1701; marginal notes were at last admitted. The folio edition of this year was nearly all burned at the printer's, and an Oxford editor of 1769 appropriated most of the improvements, without acknowledgment. (W.)
5.	*The Holy Bible. . . .*	1769 Oxford.	Blayney's edition adding 76 marginal notes. The text now in use is taken from this edition. (D.) The improvements of this standard text were largely derived from the edition of 1762. (W.)
6.	*The Cambridge Paragraph Bible of the authorized English version.*	1873 Cambridge.	

Section II

Early American Bibles

Title.	*Date.*	*Particulars.*
1. *The New Testament, . . . Translated into the Indian Language.*	1661 Cambridge, Mass.	The Eliot New Testament.
2. *The Holy Bible: containing the Old Testament and the New. Translated into the Indian Language,* and ordered to be printed by the Commissioners of the United Colonies in New England. At the Charge, and with the Consent of the Corporation in England For the Propagation of the Gospel amongst the Indians in New England.	1663 Cambridge, Mass.	The Eliot Bible.
3. *Biblia, das ist Die Heilige Schrift.* . . . Nach der Deutschen Uebersetzung D. Martin Luther's.	1743 Long 4to. Germantown.	The Saur Bible.
4. *The New Testament.*	1777 Small 12mo. Philadelphia.	The Aitken New Testament.
5. *The Holy Bible, containing the Old and New Testaments:* newly translated out of the original tongues, and with the former translations diligently compared and revised.	1781 82 12mo. 2 vols. or one. Philadelphia.	The Aitken Bible. Directly after the title were printed Resolutions of Congress in 1782, approving, recommending for sale, and authorizing Aitken to publish the recommendation. (W.)
6. *The Holy Bible.* . . . translated from the Greek by Charles Thomson, late Secretary to the Congress of the United States. (W.)	1808 8vo. 4 vols. Philadelphia.	The first version of the Septuagint in English. Lately reprinted. (W.)

Section III

The Revised Version

Title.	*Date.*	*Particulars.*
1. *The New Testament* . . . revised 1881. (W.)	1881 12mo. Cambridge.	
2. *The Holy Bible, containing the Old and New Testaments;* translated out of the original tongues, being the version set forth A.D. 1611 compared with the most ancient authorities and revised A.D. 1881–85.	1885 Oxford and Cambridge.	The English Revision.

Title.	*Date.*	*Particulars.*
3. *The Apocrypha* translated out of the Greek and Latin tongues . . . revised A.D. 1894.	1895 Oxford and Cambridge.	
4. *The Holy Bible*, being the revised version with the readings and renderings preferred by the American revision companies incorporated in the text, and with copyright marginal references.	1898 Oxford and Cambridge.	
5. *The New Covenant commonly called the New Testament.* Newly edited by the New Testament members of the American Revision Committee. (W.)	1900 New York.	
6. *The Holy Bible* . . . being the version set forth A.D. 1611 compared with the most ancient authorities and revised A.D. 1881–85. Newly edited by the American Revision Committee A.D. 1901. Standard edition. (W., B.)	1901 New York.	

Section IV

Semi-Private Versions

Every few years some single scholar has published a revision, or a new version, of some part of the Bible. The names of Alford, Webster, Sharp, Ellicott, James Murdock, Julia Smith, will illustrate the great variety of aim and value. Four recent publications may deserve notice: (W.)

1. 1865 A.D. [but dated in Hebrew fashion, 5625.] *The Twenty-four books of the Holy Scriptures:* carefully translated according to the Massoretic text, after the best Jewish authorities. By Isaac Leeser. A revision of a work which appeared first in 1854 at Philadelphia. Text arranged in the Hebrew divisions; a few notes added. (W.)
2. 1865. *The New Testament.* American Bible Union Version, also begun in 1854. This was again revised after 1883. (W.)
3. 1877. *Revised English Bible.* The Religious Tract Society published an edition with emendations by four divines. This edition is a step further in the same direction. (W.)
4. 1902. *The Twentieth Century New Testament.* Not a revision of any preceding version, but a translation into modern English made from the original Greek, Westcott and Hort's text. Instalments began in 1898, and a revision has appeared more recently. It was made by about twenty persons, including graduates of several universities and members of various sections of the Christian Church. Their names are as yet unknown. (W.)

PART II[1]

A.—Works on Textual Criticism.

B.—Works on the Canon.

C.—Works on Introduction.

D.—Points in Dispute between Roman Catholics and Protestants.

E.—Historical and Biographical Works.

F.—Works on the Standard Roman Catholic Versions.

G.—Books on the English Bible (Protestant Versions).

H.—Works on Revision.

PART II

A.—WORKS ON TEXTUAL CRITICISM

Section I

The Greek and Hebrew Text

Date.	*Author.*	*Particulars.*
1. 1746	Houbigant (Rom. Cath.).	*Prolegomena* (to a new edition of the Hebrew Text). (W.)
2. 1753	Kennicott, B.	*The State of the Printed Hebrew Text of the Old Testament Considered.* Oxford. (W., D.)
3. 1770	Kennicott, B.	*Ten Annual Accounts of the Collation of Hebrew Manuscripts of the Old Testament.* Oxford. (D.)
4. 1854	Tregelles, S. P.	*Account of the Printed Text of the Greek New Testament.* (W.)
5. 1871	Tischendorf, C.	*The Sinaitic Bible*, its discovery, publication, etc. Leipzig. (B.)
6 1871	Burgon, J. W.	*The Last Twelve Verses of St. Mark* vindicated against recent critical objectors. Oxford and London. (D.)
7. 1880	Burgon, J. W., and E. Miller.	*The Causes of the Corruption in the Traditional Text.* (B.)

[1] In addition to the following specific publications there may be consulted under the various sections relevant articles in the Dictionaries of Hastings (1902), Cheyne (1903), and Schaff-Herzog (1907

Date.	*Author.*	*Particulars.*
8. 1881	Westcott and Hort.	*The New Testament in Greek.* Volume two began a new era in textual criticism.
9. 1886	Miller, E.	*A Guide to the Textual Criticism of the New Testament.* London. (D.)
10. 1894	Harris, J. Rendel.	*Four Lectures on the Western Text.* London. (B.)
11. 1894	Scrivener-Miller.	*A Plain Introduction to the Criticism of the New Testament.* 4th ed. London, New York and Cambridge. Indispensable for serious work. (W.)
12. 1896	Burgon, J. W., and E. Miller.	*The Traditional Text of the Holy Gospels.* London. (B.)
13. 1897	Copinger, W. A.	*The Bible and its Transmission*, an historical and bibliographical view of the Hebrew and Greek Texts and other versions. London. (W., D.) Magnificently illustrated with facsimiles. (W.)
14. 1898	Blass, Fr.	*Philology of the Gospels* (establishing the true text). London. (B.)
15. 1901	Kenyon, F. G.	*Handbook to the Textual Criticism of the Greek New Testament.* London and New York. (W., B.)
16. 1901	Nestle, E.	*Introduction to the Textual Criticism of the Greek New Testament.* Theological Translation Library. Vol. XIII. (B., D.)
17. 1903	Kenyon, F. G.	*Our Bible and the Ancient Manuscripts*, being a history of the text and its translations. 4th ed. London. (W., B.)

Section II

Works on the Vulgate and Old Latin Versions

Date.	*Author.*	*Particulars.*
1. 1655	Bois, J.	*Collatio Veteris Interpretis cum Beza aliisque recentioribus collatio in quatuor Evangeliis et Actis Apostolorum.* London. "The first who pointed out the real value of" the Vulgate. (W.)
2. 1824	Van Ess, L. (Rom. Cath.)	*Pragmatisch-Kritische Geschichte der Vulgata.* Tübingen. (W.)
3. 1827	Brunati, J.	*De Nomine, Auctore*, etc. (Dissertations on the Name, Author, Revisions and Authenticity of the Vulgate.) Vienne. (B.)
4. 1845	Migne, J. P.	Works of St. Jerome, in *Patrologiæ Latinæ Cursus Completus.* (A complete collection of the works of the Fathers.) Vols. XXII–XXX.
5. 1868	Kaulen, Fr. (Rom. Cath.)	*Geschichte der Vulgata.* Mainz. (W.)
6. 1875	Rönsch, H.	*Itala und Vulgata.* (W.)
7. 1879	Ziegler, L.	*Die lateinischen Bibelübersetzungen vor Hieronymus und die Itala des Augustinus.* Munich. "Stoutly asserts the multiplicity of Latin translations." (W.)

Date.	Author.	Particulars.
8. 1887	Berger, S. (Rom. Cath.)	*De l'Histoire de la Vulgate en France.* Paris. (W.)
9. 1892	Copinger, W. A.	*Incunabula Biblica.* London. Extremely valuable for the Latin printed Bibles. (W.)
10. 1893	Berger, S. (Rom. Cath.)	*Histoire de la Vulgate pendant les premiers siècles du moyen âge.* (W.)
11. 1896	Burkitt, F. C.	*The Old Latin and the Itala* (Texts and Studies). (W.)

B.—WORKS ON THE CANON

Date.	Author.	Particulars.
1. 1520	Andreas Bodenstein of Carlstadt.	*De Canonicis Scripturis.* (W.)
2. 1865	Stuart, Moses.	*A Critical History and Defence of the Old Testament Canon.* Andover. (B.)
3. 1880	Davidson, S.	*The Canon of the Bible,* its formation, history and fluctuations London. (W., D.)
4. 1887	Reuss, Edward.	*History of the Canon of the Holy Scriptures in the Christian Church,* translated by David Hunter. Edinburgh. (W., D.)
5. 1892	Ryle, H. E.	*The Canon of the Old Testament.* An Essay on the gradual growth and formation of the Hebrew Canon of Scripture. London. (W., D.)
6. 1895	Wildeboer, G.	*The Origin of the Canon of the Old Testament.* Translated by B. W. Bacon and edited by F. Morse. London. (D.)
7. 1901	Peters, J. P.	*The Old Testament and the New Scholarship.* London, 1901. (D.)
8. The following works deal specifically with the New Testament Canon:		
(1) 1881	Westcott, B. F.	*A General Survey of the History of the Canon of the New Testament.* (B.)
(2) 1884	Mitchell, E. C.	*A Guide to the Study of the Authenticity, Canon and Text of the New Testament.* (D.)
(3) 1904	Moore, E. C.	*The New Testament in the Christian Church* (on the Canon). New York. (D.)

C.—WORKS ON INTRODUCTION

Section I

Protestant Writers

Date.	Author.	Particulars.
1. 1878	Wellhausen, J.	*Einleitung in das Alte Testament* (4th ed of Bleek). (W.)
2. 1882	Blunt, J. H.	*A Key to the Knowledge and Use of the Holy Bible.* New York. (D.)

Date.	*Author.*	*Particulars.*
3. 1883	Ladd, G. T.	*The Doctrine of Holy Scripture*, a critical, historical and dogmatic inquiry into the origin and nature of the Old and New Testaments. 2 vols. New York. (B.)
4. 1887	Briggs, C. A.	*Biblical Study*, its principles, methods and history. 2d ed. New York. (B.)
5. 1888	Ladd, G. T.	*What is the Bible?* New York. (B.)
6. 1888	Weiss, Bernhard.	*A Manual of Introduction to the New Testament* (Transl.). 2 vols. London. (W.)
7. 1889	Smyth, J. P.	*The Old Documents and the New Bible.* 2d ed. London and Dublin. (W., D.)
8. 1892	Cheyne, T. K.	*Aids to the Devout Study of Criticism.* London. (D.)
9. 1893	Maclear, G. F.	*Helps to the Study of the Bible.* London. (D.)
10. 1896	Kirkpatrick, A. F.	*The Divine Library of the Old Testament.* London. (D.)
11. 1897	Driver, S. R.	*An Introduction to the Literature of the Old Testament.* London. (D.)
12. 1898	Green, W. H.	*General Introduction to the Old Testament. The Canon.* New York. (W., D.)
13. 1899	Briggs, C. A.	*General Introduction to the Study of Holy Scripture.* New York. (W.)
14. 1900	Swete, Henry Barclay.	*An Introduction to the Old Testament in Greek.* Cambridge. (W.)
15. 1903	Green, W. H.	*General Introduction to the Old Testament. The Text.* New York. (D.)
16. 1904	Jülicher, A.	*An Introduction to the New Testament* (Transl.). London.
17. 1907	Zahn, Theodor.	*An Introduction to the New Testament* (Transl.). 3 vols. Edinburgh.

Section II

Roman Catholic Writers

Date.	*Author.*	*Particulars.*
1. 1685	Simon, Richard (Priest of the Congregation of the Oratory.)	*Histoire Critique du Vieux Testament* (Critical History of the Old Testament). Rotterdam. (B.) Similar Critical Histories followed from his pen, on the text of the N T, 1689; a version of the N T, 1690; principal commentators of the N T, 1693. (W.) Gigot claims that "scholars of our century who apply historical and critical methods of investigation to the various departments of human knowledge, willingly ascribe to Richard Simon the honor of having been the first to inaugurate the method according to which the questions introductory to the interpretation of the Bible should be handled." (W.)
2. 1839		*Canones et Decreta*, etc. (Canons and Decrees of the Holy Ecumenical Council of Trent.) Leipzig. (B.)
3. 1816	Van Ess, Leander.	*Pragmatica doctt. Cath. Trid. circa Vulg. decreti sensum.* Sulzbach. (W.)

Date.	*Author.*	*Particulars.*
4. 1848	Waterworth, J.	*The Canons and Decrees of the Council of Trent.* New York and London. (D.) (A translation by T. A. Buckley appeared in 1851.) (W.)
5. 1853	Dixon, Joseph. (Professor of Sacred Scripture and Hebrew, Archbishop of Armagh and Primate of all Ireland.)	*A General Introduction to the Sacred Scriptures.* First American edition carefully revised from the Dublin edition. Baltimore. 2 vols in one. (B.)
6. 1886	Lamy, T. J.	*Introductio in Sacram Scripturam.* Mechlin. (D.)
7. 1891	Cornely, Rudolph, S.J.	*Historicæ et criticæ Introductionis in U. T. libros sacros Compendium* S. Theologiæ auditoribus accommodatum. Editio altera, commentariolo de inspiratione aucta cum approbatione superiorum. Paris. (W.) This book has been drawn upon most extensively for Catholic witness to facts. It came out under the seal of the Society of Jesus and received the imprimatur of the Cardinal Archbishop of Paris. (W.)
8. 1897	Breen, A. E.	*A General and Critical Introduction to the Study of Holy Scripture.* Rochester, N. Y. (W.)
9. 1901	Gigot, Francis E., S.S., Professor of Sacred Scripture in St. Mary's Seminary, Baltimore, Md.	*General Introduction to the Study of the Holy Scriptures.* Second and revised edition. New York, Cincinnati, Chicago. (W., B.) The first edition, 1899, differed chiefly in arrangement. This bears the imprimatur of the Archbishop of New York. Constant and adequate references are made to books of larger size, both Catholic and Protestant. This work has been taken in the essay by W. as giving the Catholic testimony on most litigated facts, with care not to quote as Gigot merely what he in turn quotes from Protestants, without express notice. (W.)

Section III

Materials Relative to Papal Sanction

Date.	*Particulars.*
1. 879	Pope John VIII sanctioned the use of the Slavonic version: "Jubemus ut in omnibus Ecclesiis propter majorem honorificentiam evangelium Latine legatur, et post, Slavonica lingua translatum in auribus populi Latina verba non intelligentis annuncietur, sicut in quibusdam ecclesiis fieri videatur." Krasinski in Maclear's *Christian Missions*: 286. (W.)
2. 1875	Pope Pius IX; Encyclical and Syllabus. (W.)
3. 1893	Pope Leo XIII; *Providentissimus Deus.* (W.)
4. 1902	Pope Leo XIII: *The Study of the Scriptures.* Apostolic Letter of His Holiness Pope Leo XIII, appointing the Commission for promoting the Study of the Sacred Scriptures. Translated in the *Catholic Pulpit*, November, 1902, and published in London, New York, and Sydney. (W.)

D.—POINTS IN DISPUTE BETWEEN ROMAN CATHOLICS AND PROTESTANTS

Section I

General Works

	Date.	*Author.*	*Particulars.*
1.	1870	Döllinger, J. J. I.	*The Pope and the Council.* Authorized translation from the German. Boston. (B.)
2.	1900	Daubney, W. H.	*The Use of the Apocrypha in the Christian Church.* London. 16mo. (B.)

Section II

Works Dealing Especially with the Roman Catholic Contention on the Canon, the Vulgate, etc.

(I) The Catholic View

	Date.	*Author.*	*Particulars.*
1.	1884	Addis, W. E., and Thomas Arnold.	*Catholic Dictionary*: article, the Vulgate, 849–858. (B.)
2.	1885	Waterworth, J.	*The Faith of Catholics* confirmed by Scripture and attested by the Fathers of the first five centuries, with preface by Monsignor Capel. London and New York. (D.)
3.	1899	Mackey.	*Library of St. Francis de Sales.* Vol. III., Part II., pp. 87–142. London and New York (D.)

(II) Works that Contest the Catholic View

	Date.	*Author.*	*Particulars.*
1.	1600	James, Thomas.	*Bellum papale, seu concordia discors Sixti V. et Clementis VIII. circa Hieronymianam editionem.* (W.)
2.	1672	Cosin John.	*Scholastical History of the Canon of the Holy Scripture.* "Still worth reading, especially as between the Protestant and Romish canon." (W.)
3.	1845	Whitaker, W. A.	*Disputation on Holy Scripture against the Papists.* Cambridge. (D.)
4.	1855	Robins, S.	*The Whole Evidence Against the Claims of the Roman Catholic Church*, Ch. vii. On the Council of Trent and Canon of Scripture. London. (D.)
5.	1879	Stearns, E. J.	*The Faith of Our Forefathers.* New York, (D.)
6.	1896	Spencer, J. A.	*Papalism and Catholic Truth and Right.* New York. Part II., pp. 71–81. (D.)

Section III

Bible-reading by the Laity

Date.	*Author.*	*Particulars.*
1883	Wetzer and Welte. (Rom. Cath.)	*Kirchenlexicon* (a Church Dictionary), edited by Hergenrothe and Kauler: article, "Bible-reading by the Laity," Vol. I. Freiburg in Breisgau. (B.)

E.—HISTORICAL AND BIOGRAPHICAL WORKS

Section I

General

Date.	*Author.*	*Particulars.*
1. 1868	Blunt, J. H.	*The Reformation of the Church of England.* London, Oxford and Cambridge. (B.)
2. 1888	Fisher, G. P.	*History of the Christian Church.* New York. (B.)
3. 1888	Fisher, G. P.	*History of the Reformation.* New York. (B.)
4. 1895	Lumby, J. R. (ed.).	*Chronicon,* Henrici Knighton. 2 vols. London. (B.)

Section II

Wyclif

Date.	*Author.*	*Particulars.*
1. 1820	Lewis, John.	*The History of the Life and Sufferings of the Reverend and Learned John Wyclif, D.D., Warden of Canterbury Hall and Professor of Divinity in Oxford,* etc. Oxford. (B., D.)
2. 1831	Vaughan, Robert.	*Life and Opinions of John Wyclif.* 2 vols. 2d ed. London. (B.)
3. 1832	Foxe.	*Acts and Monuments* (Book IX., Sec. 1, Wyclif). Philadelphia. (D.)
4. 1851	Forshall and Madden.	Preface to their edition of the Bible translated by Wyclif and his followers. (D.)
5. 1880	Storrs, R. S.	*John Wyclif and the First English Bible.* New York. (B.)
6. 1900	Trevelyan, G. M.	*England in the Age of Wycliffe.* 3d ed. London. (B.)

Section III

Tyndale

Date.	*Author.*	*Particulars.*
1. 1832	Foxe.	*Acts and Monuments* (Book IX., Sec. 2, Tyndale). Philadelphia. (D.)
2. 1871	Demaus, R.	*William Tyndale. A biography. A contribution to the early history of the English Bible.* London. (B.)
3. 1886	Demaus, R.	Edited by R. Lovett. London. (D.)
4. 1894	Jacobs.	*The Lutheran Movement in England.* Philadelphia. (W.)

Section IV

Coverdale and Rogers

Date.	*Author.*	*Particulars.*
1. 1838		*Memorial of the Right Reverend Father in God, Myles Coverdale,* who first translated the whole Bible into English. London. (W., B.)
2. 1846	Pearson, G.	*Remains of Myles Coverdale,* edited for the Parker Society. Cambridge. (B.)
3. 1861	Chester, J. L.	*John Rogers, the Compiler of the First Authorized English Bible.* London. (B.)

Section V

Reformation Period, Roman Catholic Writers

Date.	*Author.*	*Particulars.*
1. 1676	Sarpi, Paolo.	*Fra Paolo Sarpi: Istoria del Concilio Tridentino.* (Translation by Sir N. Brent.) "Liberal, almost semi-Protestant." (W.)
2. 1887	Bellarmine, R. (Cardinal).	*Die Selbstbiographie des Cardinals Bellarmine,* lateinisch und deutsch, mit geschichtlichen Erläuterungen. J. J. I. von Döllinger und F. H. Reusch. Bonn. (B.)
3. 1897	Gasquet, F. A. (D.D., O.S.B.).	*The Old English Bible, and other Essays.* London. (W., B.) Unconvincing in its main contention. (W.)
4. 1904	Reid, G. J.	The English Bible before the Reformation, in *The Catholic World,* Vol. 78, March, 1904; pp. 791–796. (B.)
5. 1904	Stone, J. M.	*Reformation and Renaissance.* 1377–1610. London. This handsome illustrated octavo does not rely for its Biblical information on recent authorities, quoting chiefly Stevens's Catalogue of 1877. It is also disfigured by strange blunders. (W.)

F.—WORKS ON THE STANDARD ROMAN CATHOLIC VERSIONS

Date.	*Author.*	*Particulars.*
1. 1582	Martin, Gregory.	*A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretikes of Our Daies, especially the English Sectaries.* Rhemes. (B.)
2. 1588	Withers, G.	*A View of the Marginal Notes of the Popish Testament,* translated into English by the English fugitive Papists resident at Rheims in France. London. (D.)
3. 1589	Fulke, William.	*The Text of the New Testament of Jesus Christ.* . . . (W., D.) A parallel edition of the Rheims and Bishops' Versions with controversial annotations. This was reprinted in 1601, 1617, 1633, always with the Bishops' Version, and evidently contributed to the influence exercised by the Rheims Testament on King James's revision. (W.)
4. 1786	Geddes, A. T. (LL.D.).	*Prospectus of a New Translation of the Holy Bible* from Corrected Texts of the Originals, compared with Ancient Versions and various readings, explanatory notes and critical observations. Glasgow, (W., B.)
5. 1824	Ward, Thomas.	*Errata of the Protestant Bible.* Philadelphia. (W., D.) First published 1688. Reprinted, 1818, as appendix to the Cork edition of Poynter's Bible. (W.)
6. 1843	Fulke, William.	*A Defence of the Sincere and True Translations of the Holy Scripture into the English Tongue, Against the Cavils of Gregory Martin.* Ed. C. H. Hartshorne. (Parker Society Publications, No. 10.) (B.) Reprint of 1617. (D.)
7. 1855	Cotton, Henry.	*Rhemes and Doway.* An attempt to show what has been done by Roman Catholics for the diffusion of the Holy Scriptures in English. Oxford. (W., B., D.) Stigmatized by Newman as so anti-Catholic that he declined "to use him with that ready and unfaltering confidence, which would be natural." Therefore, while the writer has no reason otherwise to distrust Cotton, scarcely a single statement has been made in his essay on the authority of this work, germane as it is to the subject. (W.)
8. 1859	Newman, J. H. (Cardinal).	The History of the Text of the Rheims and Douay Versions of Holy Scripture. Reprinted 1902 in his *Tracts Theological and Ecclesiastical* 403–445. London and New York. (B.)

Date.	Author.	Particulars.
9. 1859	Shea, John Gilmary.	*A Bibliographical Account of the Catholic Bibles, Testaments and Other Portions of Scripture*, translated from the Latin Vulgate and printed in the United States. New York. (D.)
10. 1874	Newman, J. H.	The reprint of 1874 has been used here, most extensively. (D., W.)
11. 1878	Douay, English College.	The first and second diaries of the English College, Douay, and an appendix of unpublished documents, edited by Fathers of the Congregation of the London Oratory, with historical introduction by T. F. Knox. London. (*Records of English Catholics under the Penal Laws* I.) (B.)
12. 1900	Butler, T. J.	The Douay Bible. *Irish Ecclesiastical Record*, Series 4, Vol. VIII., pp. 23–35. Dublin. (D.)
13. 1900	McCabe, L. R.	The Story of the Daly Bible. *Catholic World*, Vol. 70, pp. 809–820. New York. (D.)
14. 1902	Carleton, J. G.	*The Part of Rheims in the Making of the English Bible.* Oxford. (W., B.)
		Ecclesiastical Approbation, etc.
15. 1877		*Acta et Decreta Concilii Plenarii Baltimorensis Secundi.* Baltimore.
16. 1884		*Acta et Decreta Concilii Plenarii Baltimorensis Tertii.* Baltimore.

G.—BOOKS ON THE ENGLISH BIBLE. (PROTESTANT VERSIONS.)

Date.	Author.	Particulars.
1. 1730	Johnson.	*Historical Account of the Several English Translations of the Bible.* (W.)
2. 1731	Lewis, John.	A History of the Several Translations of the Holy Bible and New Testament into English, etc. (In preface to *Wycliffe's New Testament*, edition of 1731.) (W., B.)
3. 1818	Lewis, John.	*A Complete History*, etc. 3d ed. London, (W., D.)
4. 1841		*The English Hexapla*, exhibiting the six important translations with preface. Bagster (ed.). (D.)
5. 1841	(Tregelles?).	An historical account of the English translations. Prefixed to some editions of Bagster's *Hexapla*. The publishers cancelled one account, and the title page. . . . Not a single title page of five copies consulted is accurate in its description of the versions printed. (W.)

Date.	*Author.*	*Particulars.*
6. 1852	Cotton, Henry.	*Editions of the Bible and Parts thereof in English, from the year MDV. to MDCCCL. . . .* Second edition, corrected and enlarged from an edition in 1821. Oxford. (W., D.) First edition in 1821. Used freely for this essay. (W.)
7. 1856	Anderson, C.	*The Annals of the English Bible* abridged and continued by S. J. Prince. New York. (D.)
8. 1862	Anderson, C.	*The Annals of the English Bible.* A new and revised edition, edited by his nephew, Hugh Anderson, London. First edition in 1845. The modern pioneer. (W., B.)
9. 1865	Fry, Francis.	*Description of the Great Bible and Editions of the Authorized Version.* London. (D.)
10. 1867	Fry, Francis.	*The Bible by Coverdale.* London. (W., D.)
11. 1870		*Translators' Preface to the Authorized Version,* being an exact reprint of the original edition of 1611. London. (B.)
12. 1872	Westcott, B. F.	*A General View of the History of the English Bible.* London. (W., B.)
13. 1876	Eadie, John.	*The English Bible,* an exegetical and critical history of the various English versions of Scripture. 2 vols. London. (W., B., D.)
14. 1878	Blunt, J. H.	English Bible, in *Encyclopædia Britannica* VIII. (W.)
15. 1878	Fry, Francis.	*Bibliographical description of the Editions of the New Testament.* London. (W., B., D.)
16. 1878	Moulton W. F.	*History of the English Bible.* London, 1878. A handbook with copious examples illustrating the ancestry and relationship of the several versions. (W., D.)
17. 1882	Condit, B.	*The History of the English Bible.* New York and Chicago. (B.)
18. 1883	Mombert, J. J.	*English Versions of the Bible.* London. 2d ed. 1891. (W., D.)
19. 1883	Richey, T.	*What is the Bible?* New York. (D.)
20. 1884	Scrivener, F. H. A.	*The Authorized Edition of the English Bible* (1611), its subsequent reprints and modern representatives. Cambridge: (W., B.)
21. 1888	Dore, J. R.	*Old Bibles.* An account of the Early Versions of the English Bible. London. (D.)
22. 1889	Edgar, A.	*The Bibles of England.* A plain account for plain people of the principal versions of the Bible in English. London. (D.) A most admirable account, popular and accurate. (W.)
23 1889	Smyth, J. Paterson.	*How we Got our Bible.* Sixth edition. London and Dublin. (W., D.)
24 1892	Wright, John.	*Early Bibles of America.* New York. (W.)
25. 1894	Pattison, T. H.	*History of the English Bible.* (W.)

Date.	*Author.*	*Particulars.*
26. 1901	(Booklovers' Library. Philadelphia 1901.)	*The English Bible: How we Got it.* (Course 24, Booklovers' Reading Club.) Contents: Books selected for this course, Pres. W. R. Harper and Prof. J. F. Genung. . . . The English Bible, W. N. Clarke. . . . A Century with Versions and Editions, J. F. Genung. . . . The Bible as one of the World's Great Literatures, R. G. Moulton. . . . The American Revised Version of 1901, C. T. Chester (editor). . . . Editorial notes, etc. (B.)
27. 1902	Hoare, H. W	*The Evolution of the English Bible*; a historical sketch of the successive versions from 1382 to 1885. 2d ed. with bibliography, portraits and specimen pages from old Bibles. London. (W., B.)
28. 1903	Darlow, T. H., and Moule, H. F.	*Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society* . . . in 2 vols. Vol. I., English. London. Invaluable for the purposes of this essay. (W.)
29. 1905	Heaton, W. J.	*Our Own English Bible*, its translators and their work. 2 vols. London. Only the first volume, on the MS Bible, is yet published. For that period it seems the fullest account. (W.)
30. 1905	Wright-Westcott.	*A General View of the History of the English Bible*, by B. F. Westcott, D.D. Third edition revised by W. A. Wright. London and New York. Not up to date. Nothing after 1660. Within its limits most valuable. (W.)
31.(n.d.)	Pollard, A. W.	*English Literature.* The English Bible. Philadelphia. pp. 22. (B.)
32.(n.d.)	Stoughton, John.	*Our English Bible, its Translations and Translators.* London. (B., D.)

H.—WORKS ON REVISION

Date.	*Author.*	*Particulars.*
1. 1727		*Essay for a New Translation of the Bible* London. (B.)
2. 1845	Scrivener, J. H.	*A Supplement to the Authorized English Version of the New Testament.* London. (D.)
3. 1857	Beard, J.	*A Revised English Bible, the Want of the Church and the Demand of the Age.* London. (D.)
4. 1858	Trench, R. C.	*On the Authorized Version of the New Testament*, in connection with some recent proposals for its revision. (D.)
5. 1870	Bishop Ellicott.	*Considerations on the Revision of the English Version.* London. (D.)
6. 1871	Bishop Lightfoot.	*On a Fresh Revision of the English New Testament.* London. (D.)

Date.	*Author.*	*Particulars.*
7. 1879	Schaff, Philip.	*Bible Revision*, by members of the American Revision Committee. New York. (D.)
8. 1881	Newth, Samuel.	*Lectures on Bible Revision.* London. (B.)
9. 1882	Cook, F. C.	*The Revised Version of the First Three Gospels.* (This deals with the English Revised Version.) London. (D.)
10. 1883	Schaff, Philip	*A Companion to the Greek Testament and the English Version.* New York. (W., D.) "An admirable book . . . treating . . . of the . . . Revised Version. An authoritative history of the latter from the standpoint of an American reviser." Fourth edition. 1892. (W.)
11. 1883	Burgon, J. W.	*The Revision Revised.* (B.)
12. 1884	Abbott, E. A., and W. C. Rushbrooke.	*The Common Tradition of the Synoptic Gospels in the Text of the Revised (English) Version.* London. (D.)
13. 1886	Chambers, T. W.	*Companion to the Revised Old Testament.* London. (D.)
14. 1897	Westcott, B. F.	*Some Lessons of the Revised Version of the New Testament.* London. (D.)
15. 1898	Whiton, J. M.	The American Revision of the Bible. In the *Outlook*, Vol. 58, Feb. 12, 1898; pp. 417–419. (B.)
16. 1899	Field, F.	*Notes on the Translation of the New Testament.* Cambridge. (D.)
17. 1899	Clapperton, J. A.	*Pitfalls in Biblical English.* London. (B.)
18. 1901	Ellicott, C. J. (Bp. of Gloucester).	*Addresses on the Revised Version of Holy Scripture.* London. (D.)
19. 1901	Ellicott, C. J.	*Report of the Joint Commission on Marginal Readings in the Bible to the General Convention of* 1901. (D.)
20. 1902	Wylie, D. G.	*The American Standard Edition of the Revised Bible in Pulpit and Pew.* New York. (B.)
21. 1902 1903	Whitney, H. M.	The Latest Translation of the Bible. In the *Bibliotheca Sacra*, Vol. 59, April, 1902, pp. 217–237; July, 1902, pp. 451–475; October, 1902, pp. 653–681; Vol. 60, Jan. 1903, pp. 109–120; April, 1903, pp. 342–357. (B.)
22. 1903	Davidson, A. B	*Biblical and Literary Essays*, edited by J. A. Patterson. No. VIII. The English Bible and its Revision. (D.)
23. 1903	Roseman, William.	*Hebraisms in the Authorized Version of the Bible.* Baltimore. (B.)
24. 1904	Body, C. W. E.	*Companion to the Marginal Readings in the Bible Authorized by the General Convention of* 1901. New York. (D.)

OCLC 1749150

BS470
J3
1908

Jacobus

Roman Catholic and Protestant Bibles compared